

AMERICA

FRANKLIN D. ROOSEVELT: A LOOK AT THE RECORD

Wilfrid Parsons

GOOD NEIGHBOR DANGER SIGNALS

Richard Pattee

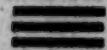
GUARANTEED ANNUAL WAGE

Benjamin L. Masse

CRUEL TO BE KIND

Louis F. Doyle

A CATHOLIC REVIEW OF THE WEEK



EDITORIALS:

PRESIDENT
TRUMAN

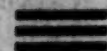
WHY NOT
ITALY?

ANTI-
CATHOLICISM

BEGINNING
OF PEACE

SCIENCE
NOTES

THE WORD



VOLUME LXXIII

15 CENTS

NUMBER 4

BOOKS

by—

**Rev. R. Garrigou-Lagrange,
O.P.**

Father Garrigou-Lagrange is one of the most interesting and powerful figures in the current Thomistic resurgence, for many years a member of the faculty of the Angelico, the Dominican institute of higher ecclesiastical studies in Rome. It is safe to say that no living man, not even Maritain or Sertillanges, has done more to advance the cause of Catholic thought than he. Since the death of Gardeil, his former teacher, and Hugon, his associate, he has been the regularly acknowledged leader of the Thomistic movement. One of the most prolific writers of this generation, he is at the same time one of the most powerful and profound. . . . Father Garrigou-Lagrange does not owe his preeminence in the realm of Catholic thought to the number of his productions, but to the peculiar vigor and intensity of his understanding.

GOD:

HIS EXISTENCE AND HIS NATURE

A Thomistic Solution of Certain Agnostic Antinomies. Translated from the Fifth French Edition by Dom Bede Rose, O.S.B., D.D.

(Two Volumes) \$7.00

THE ONE GOD

A Commentary on the First Part of St. Thomas' Theological Summa. Translated by Dom Bede Rose, O.S.B., S.T.D.

\$6.00

PROVIDENCE

Translated by Dom Bede Rose, O.S.B., D.D.

\$2.75

PREDESTINATION

Translated by Dom Bede Rose, O.S.B., D.D.

\$3.00

CHRISTIAN PERFECTION AND CONTEMPLATION

According to St. Thomas Aquinas and St. John of the Cross. Translated by Sister M. Timothea, O.P.

\$3.50

B. Herder Book Co.

15 and 17 South Broadway
ST. LOUIS 2, MO.

This Publishing Business

The Return of the Giant

Men who in music and poetry will have none but the masters are in their spiritual reading satisfied with writers of the standard of Ella Wheeler Wilcox—at this standard a great deal of spirituality is written: reading some of it is like chewing a mouthful of fur.

This double standard is not the incredible disharmony it might seem, for even the least excellent Catholic writing does contain the word of God, and two grains of the word of God, cluttered up with ever so many mediocre words and images provided by the human writer, can storm the mind more powerfully than "Hamlet" or the Fifth Symphony. All the same, there is a certain penuriousness in reading only the lower moderns; and fortunately, in our own days we are seeing the return of the Giants. St. Thomas was the herald of their return. Eyes clarified by him peered into the mist from which he had so lately been dragged, almost violently, by Leo XIII; behind him loomed vague and shadowy the figure of St. Augustine, and over him the mightier figure of St. Paul, and over all, the Gospels. The mist still shrouds a hundred other figures, but these are the giants. These a Catholic owes it to his own maturity to know. The Bible, one fears, will return but slowly; and its full return will mark the true dawn for the Catholic Intellect: "When the incomparable music of the Bible has been an integral part of an education," says Fr. Martindale, "all other literatures for ever seem to lack an essential grace." Meanwhile St. Augustine makes progress—or we make progress towards him—slowly though the speed increases a little.

The new translation of his CONFESSIONS, published a couple of years ago, has had a vast sale and the average reader is becoming aware of him as the most human of the giants. When he was young, he prayed for chastity "but not yet."

Because of this we have just re-published AN AUGUSTINE SYNTHESIS (a parallel volume to THE NEWMAN SYNTHESIS) which will lead the reader into the very heart of the Master of all the Doctors. From forty-seven of Augustine's works the compiler has gathered nearly a thousand passages, and has arranged them to form a continuous treatise on a very simple pattern—Reason and Faith as a way to Truth; God, one and triune, His Nature and Attributes; God Incarnate; the Mystical Body; the whole life of man in the Mystical Body.

The book is not to be raced through but worked at. The worker might find two things at the end—that his mind holds a new vision and that the vision is held in a new mind.
—F.J.S.

AN AUGUSTINE SYNTHESIS by ERICH PRZYWARA

\$3.50

At your bookseller's or

Sheed & Ward • 63-5 Av. N.Y.C. 3

COMMENT ON THE WEEK

Just A Good Word. From time to time, in past years, AMERICA has taken its readers into its confidence when the clouds were a bit heavy and sledding was rough. We pass the word of confidence again, but on this occasion we speak no hard-luck story. We simply wish you to share with the Editors our own satisfaction at the progress the Review is making. AMERICA's subscriptions, increasing sixty per cent in two years, have reached the second highest in its history—much the highest since the golden old pre-depression days—and the last three or four months, particularly, have seen a steady upswing not only in subscriptions but in the variety, importance and influence, here and abroad, of the places where AMERICA is quoted, reprinted and quoted again. "I love AMERICA more each year," writes on March 14 one of the many subscribers whose messages we have no space to publish, hardly even time to acknowledge. "I depend on it infallibly." To keep up with this increasing demand, yet meet the requirements of the paper shortage, we had to withdraw from the newstands, reduce our thirty-two pages to a skimpy twenty-four and amputate our advertising space. Readers can leave it to us to wrestle with that particular question; but we want every one of them to feel that AMERICA's present steady pace of progress was made possible by the magnificent encouragement they gave to its Editors when in preceding years the Review did appeal to them for help, and now is due to the interest and support which they have manifested towards it in more recent times. This is one instance where generosity brings an immediate and tangible reward.

Mexican Water Pact. After three months of tedious, technical debate, the Senate ratified on April 19 the treaty signed by representatives of the United States and Mexican Governments relating to the disposal of waters of the Colorado and Rio Grande Rivers. Bitterly opposed by the two Senators from California and by several of their colleagues from neighboring States, the treaty nevertheless safely hurdled the two-thirds rule—the vote was 76-10—and now awaits only affirmative action by the Mexican Legislature before becoming law. Occurring in the wake of the Inter-American meeting at Mexico City and on the eve of the San Francisco Conference, the Senate's statesmanlike action will help to smooth the rocky road leading to postwar international collaboration. It will tend to diminish the doubts of other nations who remember very well how far our actions after the last war belied our protestations of international cooperation, and who fear that we shall again retreat into isolation. It will likewise help to remove some of the suspicions of Uncle Sam which still exist in the minds of our neighbors south of the Rio Grande. The Senate has made a good start. Affirmative action now on the Bretton Woods monetary proposals and on the Reciprocal-Trade-Agreement Act would go far to remove whatever uncertainty still exists as to our willingness to deal with other nations, as President Truman said, "on the basis of simple justice, equity, friendly understanding and practical cooperation."

Teaching Racial Tolerance. A simple, practical method of combating race prejudice at the roots, as it were, and of creating attitudes more in line with Christian principles has been worked out by the Catholic Interracial Council of Detroit. The Council is affiliated with the National Council of Catholic Men, and meets the first and third Thursday of

each month on the second floor of the Detroit Chancery Building. With the cordial support of the Archbishop of Detroit and the Superintendent of Parochial Schools, the Council's Speakers Bureau has spread the message of racial tolerance by giving lectures to the students in the parochial high schools. Since the beginning of the autumn semester lectures have been given in twenty-two schools, before a total of over eleven thousand students, with lectures also in three colleges and two public high schools. The question-and-answer period allotted at the end of each lecture indicates in every case an intense desire on the part of the students to learn the answers to prevailing prejudices. The Detroit Council, along with several similar groups in other cities, has effectively hit upon the age-group whose attitude and actions in the postwar years will do most to bring about a better understanding of workable interracial ethics, a surer practice of the great lessons of the Mystical Body of Christ.

What Kind of Illiteracy? Selective Service disconcerted our educational complacency by disclosing a great deal of illiteracy among American youth. About the same time it was discovered, by means of a nationally-administered test in history, that our youth is sadly ignorant of American history. And the other day the New York high schools said that more than 110 remedial classes in arithmetic, in session five days a week throughout the year, had been instituted because 21 per cent of entering high-school pupils do not know enough arithmetic to understand high-school mathematics. There is no denying that illiteracy and ignorance of this sort exist. Some of it is due to lack of school facilities

THIS WEEK

COMMENT ON THE WEEK.....	65
The Nation at War.....Col. Conrad H. Lanza	67
Washington Front.....Wilfrid Parsons	67
Underscorings.....Louis E. Sullivan	67
ARTICLES	
Franklin D. Roosevelt: A Look at the Record.....Wilfrid Parsons	68
Danger Signals for Good Neighbor Policy.....Richard Pattee	70
Toward Guaranteed Annual Wages.....Benjamin L. Masse	71
Science Notes.....V. C. Stechschulte, S.J.	73
EDITORIALS.....	74
President Truman... Why Not Italy?... Anti-Catholicism... Beginning of Peace	
LITERATURE AND ART.....	76
Cruel to Be Kind.....Louis F. Doyle	
At Home in Avila (A Poem).....Sister Mary St. Virginia, B.V.M.	
BOOKS.....	REVIEWED BY
Victoria Through the Looking-Glass.....Charles A. Brady	77
South America Called Them.....Michael J. Harding	78
Dasha.....Mary L. Dunn	78
THEATRE.....FILMS.....PARADE	82
ART.....CORRESPONDENCE.....THE WORD	83

or inadequate operation of school laws. Another part of it may be attributed to trends in education toward reduction or elimination of the traditionally basic subjects—languages, history, physical sciences and mathematics—in favor of courses “more in keeping with the tempo of American life,” such as general science, human relations, community life, world history and the arts. It is well that schoolmen are showing concern over cultural illiteracy. But they should be more concerned than they seem to be over the still greater prevalence of religious illiteracy. Though they regret the sharp rise in juvenile delinquency since the war, they seem unaware that it was rising before the war and that the delinquency problem is closely connected with the disastrous lag between religious and secular knowledge. Public schools cannot give religious instruction as such, but they can, if they will, cooperate with the home and the Church in preparing the young not only for life but for the good life, in making them thirsty for religious as well as secular knowledge.

Fruits of Fairness. Contrast the Filipinos and the Okinawans, and the fruits of equity and charity in colonial and racial dealings become apparent. The Japanese overlords have long looked down on the inhabitants of the Okinawas; they have been considered and treated as an inferior race; their status even in the Japanese Army was that of workers in the labor battalions. They have been deliberately suppressed and exploited. The result? When the beaches of Okinawa were assaulted, when the fighting penetrated inland, the Okinawans showed no resistance to American troops, no desire to fight for their Japanese rulers. The Filipinos, treated under American colonization as American equals, given education, the free practice of their religion, representative government of their own, responded with a loyalty to the United States which the Japanese, trying to appeal to the prejudices of the Yellow race against the White, could not fathom and brutally punished. Racial and cultural discrimination, besides being wrong in itself, always plants down deep—to spring up at a later and most embarrassing date—hatred, resentment or apathy to plague the once “superior” party. There was no carefully fostered myth of “white supremacy” to recoil on our own heads in the Philippines. May we learn a like wisdom here at home.

Some Good from War. Amid all the waste and cruelty of modern war, it is good at times to seize upon the little crumbs of comfort and optimism that do fall occasionally from Mars' bloody table. Jesuit missionaries returning from the now almost entirely liberated Philippines, for all their own emaciated condition, despite the staggering losses in schools and churches which they have to return to rebuild, are joyful over the outlook for the Church in the islands. Among the Filipinos the Church is now, more than ever before, “tops.” The natives have seen their priests, native and foreign alike, with them in their sufferings; Chaplains lived with the guerillas in the hills; though escape in submarines was always quite feasible, the priests elected, quite matter-of-factly, to stay and minister to the indomitable Filipinos. In China, too, according to Bishop Walsh of Maryknoll, through its relief services, through caring for the wounded and the starving, the Church has moved closer to the masses of the Chinese than ever before. Great sections of the East seem riper now for the Gospel of Our Lord than since the days of Saint Francis Xavier. The Pope set the tone for this optimistic view of the mission fields of the Church when, speaking on December 9 at the end of special services for the moral betterment of Rome, he looked forward to a period after the war of unprecedented expansion of the

Church's work. In the midst of the gloom of war, it is good to keep that apostolic optimism alive.

“Unless The Lord Build. . .” For months now His Holiness Pope Pius XII has been the victim of almost daily attacks by the government-controlled Russian press. Because he has in all of his utterances advocated a Christian peace, he has been relentlessly denounced as the advocate of a “soft peace,” “the friend of Fascism,” a special pleader who has unceasingly worked to have the guilty absolved from the penalties which they have deserved. Consequently it required no little courage for him to come out again, as he did in his letter to the Bishops on April 19, for a peace based on the justice and the charity of Christ. His words in that letter breathe a spirit that is the direct opposite of the hatred and revenge advocated by those who denounce him. They breathe the spirit and the charity of Christ. But his Holiness knows that a peace based on the spirit of Christ is not easy. In fact he has the infallible assurance of Catholic Theology, based on the revealed word of God, that such a peace is impossible to unaided human nature. Therefore he calls on the Faithful all over the world for a crusade of prayer to be offered through the intercession of the Mother of God, Queen of Peace, that God may grant those supernatural aids and graces which alone can awaken men to an adequate sense of their helplessness and inspire them with the will to practise those difficult Christian virtues which alone can form the basis of a just and lasting peace. Above all, he urges prayer for those who will have an actual and decisive part in the making of the peace. For unless they can find in their deliberations a place for the pardoning love of Christ, there is little to be hoped for from their work.

Getting Down to Normal. Announcement on April 19 of the appointment of Spruille Braden as United States Ambassador to Argentina brings some reason and order into the internationally disordered situation with that country, discussed in this week's issue by Richard Pattee. At the same time the news from Moscow that the Soviet Foreign Minister, V. M. Molotov, will represent Russia at the San Francisco Conference removes one outstanding source of diplomatic misunderstanding. In view of these two elements of good news, American public opinion is expectantly awaiting a third to complete the record: that Poland will have legitimate, democratic, not puppet-committee, representation at the same conference. For a second time we have been obliged, in the interests of common justice, to refuse Moscow's demand to have the Lublin Committee speak for Poland. With the air cleared in all these quarters, the conference can get down to business.

Editor-in-Chief: JOHN LAFARGE
Managing Editor: CHARLES KEENEAN
Literary Editor: HAROLD C. GARDNER
Associate Editors: BENJAMIN L. MAGEE, JOHN P. DELANEY,
 ALLAN P. FARRER, LOUIS E. SULLIVAN
Contributing Editors: WILFRED PARSONS, ROBERT A. GRAHAM
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.
President, America Press: GERALD C. TREACY
Business Manager and Treasurer: JOSEPH CARROLL
Promotion and Circulation: GERARD DOWNHILL
Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK 17, N. Y.

AMERICA. Published weekly by the America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y. April 28, 1945. Vol. LXXIII, No. 4. Whole No. 1850. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$5; 15 cents a copy. Canada, \$6; 17 cents a copy. Foreign, \$6.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the Week. Registered U. S. Patent Office.

THE NATION AT WAR

THE ATTACK of the Allies across the Rhine started on March 23. Twenty-five days later the maximum advance in the north had been 225 air miles; in the center the same, and in the south 125 miles. The average daily advance has been nine miles, except in the south, where it was only five miles up to April 17.

The north wing of the Allies is the 21st Army Group under British Field Marshal Sir Bernard L. Montgomery. He has the 1st Canadian and 2nd British Armies. The Canadians are in Holland and the extreme northwest tip of Germany, and are meeting strong resistance from German troops defending the Dutch ports. The British Army has moved east to the Elbe River, northwest from Berlin.

The Allied center is the 12th Army Group under General Omar N. Bradley, and is All-American like the 9th, 1st and 3rd Armies in that order from north to south. It is headed for the area between Berlin and Dresden, and is also near the Elbe river. While the north wing has had open level country to cross, the center has had to advance through rough mountains and woods.

The south wing is the 6th Army Group under General Jacob Devers, with two armies—the 7th American and the 1st French, the latter the farthest south. It is advancing diagonally to the northeast across upper Bavaria, and is protecting the center from enemy attacks from the south.

On the east front the Russians have four Army Groups operating. In order from the north, the 1st Ukraine is in Silesia; it has been attacking to the southwest for two months, and has not been able as yet to get over the Sudeten Mountains.

The 4th Ukraine is attacking westwardly through Slovakia. That little state is full of high mountains and dense forests. The Russian progress is slow, but has arrived close to the west border of the state.

The 2nd and 3rd Ukraines are respectively north and south of the Danube, and have jointly taken Vienna. They are continuing westward, each on its own side of the river. On the south side, the going will be through difficult mountains; it should be easier on the north side.

Of all these attacks, Germany can stop none.

COL. CONRAD H. LANZA

WASHINGTON FRONT

A CURIOUS symbolic incident marked the début of President Truman before the Washington correspondents at his first press meeting. Among the first questions put him was one by a reporter, solicitous for café society and race-track gamblers, whether the curfew and the ban on racing are still in force. Mr. Truman said emphatically that they are. And that was that.

Or was it? For some obscure reason those two war measures have been taken by a section of the press as a symbol of governmental despotism. Mr. Truman's answer assured this type of mind that nothing is changed, and conclusions will be drawn far beyond the premises: Mr. Truman will be another Roosevelt. But Mr. Truman is smart enough to know that those two measures are immensely popular with the armed forces and with the millions of simple people all across the country. To him they were symbolic in quite another sense. What he added showed this clearly enough. "They are good for morale," he said.

Much nonsense has been written and spoken since Roosevelt's death about Mr. Truman's intentions: about, for instance, whether the conduct of foreign affairs will now be "returned" to the State Department, as if in any full sense it ever had been there or, constitutionally, belonged there. That is one function that the President cannot abdicate. He can only partially delegate it.

Still another matter for speculation by the uninformed is whether the President will "leave legislation to the Congress." This is to forget that, besides being Executive, the President is also the leader of his party. Congressional leaders will still be running to the White House to see what Mr. Truman wants—and the curfew-and-racing incident shows that Mr. Truman has no present intention of foregoing any of his war powers.

In another sense, "leaving legislation to the Congress" can mean stripping the administrative agencies of their quasi-legislative powers. Will this be done? The "independent" agencies—that is, those directly responsible to Congress itself—will probably go on as in the past. And as for those under the President, Mr. Truman's intimacy with the Senate may increase their powers, at least until the honeymoon is over.

WILFRID PARSONS

UNDERSCORINGS

WITH THE PAPAL APPOINTMENTS of April 17 all the dioceses in this country are now filled. On that date the Most Rev. Henry O'Brien, Auxiliary Bishop of Hartford, was named Bishop of Hartford, and the Very Rev. James L. Connolly, Rector of the Seminary in St. Paul, Minn., was named Coadjutor with the right of succession to the Most Rev. James E. Cassidy, Bishop of Fall River. Both Bishops are natives of their respective dioceses.

► In his message of condolence on the death of President Roosevelt, His Holiness Pope Pius XII expressed to Harry S. Truman, the new President, his "profound sense of grief born of the high esteem in which we held this renowned statesman and of the friendly relations which he fostered and maintained with us and with the Holy See." His Holiness then added "the assurance of our prayers for the entire American people and their new President."

► On the attitude of the Soviet Union will depend the success or failure of the San Francisco conference, Archbishop McNicholas of Cincinnati declared in a recent pas-

toral. "Russia," he said, "has her greatest opportunity in centuries" and "her tremendous power will be used either for unlimited evil or for good which can in large measure change the face of the earth."

► Eight Catholics have served as Cabinet members since the founding of this nation. Three of these, N.C.W.C. *News Service* notes, were appointed by Franklin D. Roosevelt—Postmaster General James A. Farley, Attorney General Frank Murphy and the present Postmaster General Frank C. Walker. A fourth Catholic, Senator Thomas J. Walsh of Montana, who was named for the post of Attorney General, died before he took the oath of office.

► "We run the risk of a bad peace," Auxiliary Bishop Bernard J. Sheil of Chicago warned, if the American people remain indifferent to or uninformed about the proposals formulated at Dumbarton Oaks and Bretton Woods. These proposals offer, he added, "an opportunity to settle those differences which rankle in the bosoms of aggrieved nations, without resort to war."

LOUIS E. SULLIVAN

FRANKLIN D. ROOSEVELT: A LOOK AT THE RECORD

WILFRID PARSONS

DURING THE FIRST Roosevelt campaign in 1932 there was considerable discussion at Democratic headquarters in New York over what should be done about the so-called Catholic vote. Mr. Roosevelt himself was firmly convinced that there was no such thing, but he did allow that there might be much disaffection among the followers of Al Smith, and he was willing to take that into consideration. He had no anti-Catholic feeling himself; in fact he was fond of pointing out that sixteen of the seventeen on his immediate staff at Albany were Catholics. On the other hand, it would be manifestly absurd to tell the Catholics how much he loved them.

A POPE SHOWS THE WAY

In August of that year this writer was asked by him to come to Albany to talk it over. I told him that the best way to attract Catholics was to talk like a Catholic in social-economic matters. With the quick uptake that was characteristic of him, he said with a laugh: "You mean that Encyclical of the Pope last year? That's much too radical to talk in a political campaign." The net result was that I was to send the Brain Trust what I considered a typical passage from *Quadragesimo Anno* which he could use in one of his speeches. I chose the passage in which the Pope shows the results of unrestrained competition:

It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, which they administer at their good pleasure.

This domination becomes particularly irresistible when exercised by those who, because they hold and control money, are able to govern credit and determine its allotment, for that reason supplying, so to speak, the life blood to the whole economic body, and grasping in their hands, as it were, the very soul of production, so that no one dare breathe against their will.

This accumulation of resources and power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

This concentration has in turn led to a threefold struggle. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the state; so that its resources and authority may be abused in the economic struggles. Finally, the clash between states themselves.

CHARTING THE COURSE

It is, of course, the passage which Henry Wallace read in New York recently and dared the press to identify. It was spotted immediately, but nobody remembered that Roosevelt had already used it. He quoted it in his Sunday afternoon talk at the Commonwealth Club in San Francisco, and again on a Sunday in Detroit, along with similar passages from Protestant and Jewish sources. It is that Commonwealth Club speech which writers are fond of citing as containing the original blueprint of the Roosevelt New Deal.

On the radio, the night of Roosevelt's death, I heard a

half-dozen speakers say that it marked the end of an era. They were wrong. Roosevelt's life and death together marked the beginning of an era. The end of an era came at the precise moment of that First Inaugural when, with the world crashing around our ears, and sick with fear, we heard his vibrant and confident voice proclaim: "The only thing we have to fear is fear itself."

It was often called, especially in its early days, the Roosevelt Revolution. It was a shocking thing for those who tried to make themselves believe that we are not an integral part of the world and who closed their eyes to the fact that still more drastic revolutions were taking place in most countries of that world.

SIGHTS ON CENTER

Roosevelt was commonly accused of two contradictory things: he listened to people and took their advice; and he was headstrong and followed his own will. Both statements are true. He was probably the most indefatigable listener of his time. He listened to every shade of opinion. Then he saw an opening somewhere to the right or left of center (to use his own quarterback metaphor) and he shot everything through that. But he always had a good idea in his mind of where was the center. He was accused of being deflationary and inflationary at the same time. He was. And with characteristic skill he managed to keep us from going to either extreme.

I think that here lies the key to his conduct. I have never known a New Dealer (and I have known my share of them) who was not furiously angry at him at one time or another. And of course those who had had their way for several generations and their dupes (along the lines of the Pope's words above) were permanently angry at him. The New Dealers were more often pleased with him than the Right-Wingers, naturally; which means that he more often shot through left of center than right. But he still never lost sight of center. The other countries of the world were not so lucky.

PERMANENT REFORMS

The result was that he left a permanent structure in the country's government—legislative, executive and judicial—which succeeding administrations will perhaps amend and perfect but will not abolish. He left the capitalistic system intact, though hedged around with restrictions, at which it has chafed because it had never had them, but which it has come to accept. Evidence for this is that the last two Republican platforms and candidates have substantially endorsed them.

The fundamental principle behind many of these restrictions was, for a Catholic, that impressive statement of Leo XIII, repeated forty years later by Pius XI, on social-welfare legislation:

The function of the rulers of the State [said Pius XI] is to watch over the community and its parts, but, in protecting private individuals in their rights, chief consideration ought to be given to the weak and the poor. [And then, quoting Leo XIII] For the richer population is guarded by its own defenses and is in less need of governmental protection, whereas the needy multitude, without the means to protect itself, relies especially on the protection of the State. Hence, since wage-workers are numbered among the great mass of the needy, the State must embrace them under its special care and foresight.

The National Labor Relations Board, safeguarding the workers' right of collective bargaining; the Social Security

Board, caring for the widow, the orphan, the aged, the unemployed, the disabled, the blind; the Home Owners Loan Corporation, protecting the workers' equity in their homes; the Farm Security Administration, which has to date turned over 36,000 tenants into farm-owners; the Fair Labor Standards Act, which guarantees a minimum wage, safety and health in factories, and decent hours, and abolishes child labor in interstate industries; the Federal Housing Administration, to aid the States in clearing slums and building decent homes; the Fair Employment Practices Committee, to protect the Negro, the Jew, the Mexican and all racial and religious minorities in their employment; these are the permanent welfare agencies which will always be connected in the memory of the American people with the name of Roosevelt.

If you asked him, he would have told you that these were and are the New Deal. But for him, they would not be in existence now. For Catholics, they are the concrete realization of American society's corporate obligation to practise the Seven Corporal Works of Mercy. I think they were such for Roosevelt, too. Both Willkie and Dewey endorsed them in their campaigns, and if Eric Johnston or Harold Stassen is the next Republican candidate, they will also endorse them. Barring upsets, these achievements of the New Deal are permanent.

On the broader economic field, there were other far-reaching reforms: the Securities Exchange Commission, which put an end once for all to the bad old practice of using people's savings for gambling purposes; the Agricultural Adjustment Administration, which guards the welfare of the food producers in an industrial civilization; the Reciprocal Trade Agreements, which attempt to alleviate some of the more obvious absurdities of our high-tariff policy; the withdrawal of monetary gold from private manipulation, a long-overdue reform; these, too, are New Deal, but perhaps not so permanent as the others, for the finance-capital forces whom they curb have declared war on them, and they may triumph. For all his influence, Roosevelt never did succeed in breaking the "immense power and despotic economic domination . . . concentrated in the hands of a few" of which Pius XI spoke. If anything, the war has, unfortunately, made for the strengthening of that concentration and control.

TEMPORARY CHANGES

Besides these fundamental changes in our governmental structure, there is also a multitude of smaller, overlapping agencies, which are mostly transitory in nature and which, but for the war, would have been abolished or merged with others, whose functions they largely usurp. It is these agencies (I am not speaking of the strictly war agencies, whose lives are all limited by law) which have largely given a pretext for ridicule and attack on so-called "bureaucracy," as a sprawling and proliferating growth. For these, Roosevelt must bear the blame along with Congress. They never were very strong and, frankly, they existed only for the purpose of affording jobs for politicians' friends. They were the price that was paid for the fundamental agencies. That is the reason I have not listed them (there are dozens and dozens of them) in this attempt to assay what is likely to be regarded as permanent in Roosevelt's policy.

IS THE NEW DEAL DEAD?

What will happen now that Harry S. Truman is President?

Nothing is more common at this present writing than to say that the New Deal is dead. But what is the New Deal?

To the professional politicians, and to the newspapers and columnists that are beholden to them, it means Hopkins, Rosenman, Baruch, Niles, Frankfurter, Pepper, O'Mahoney, Wagner, Biddle, Douglas, Black—in other words, a new, mostly non-political group, who asked for and got the jobs. There will, naturally, be another set who will get the patronage, and the Senate will be happier. (Much of the so-called coalition of Southern conservatives and Republicans has to do with patronage. In the face of that, mere legislation is often only a plaything.) In his later years, Roosevelt was mostly indifferent to patronage.

TWO NEW DEALS

To brooding conservatives, the New Deal was largely a sinister Communist plot, an essential change in our Constitution. Apart from the fact that the essential New Deal legislation I have listed above was declared constitutional, and that it was Chief Justice Hughes, no radical in his later years, who led the way in that, I think that few people have ever realized how Roosevelt, consummate politician that he was, used the Communists. There were no known Communists in his government (or even any Party-liners in any responsible position), but there always was an uncontradicted impression that Communists were all over the place. I believe that this was deliberate. If he was to get anywhere, it was necessary that there be established a force to the left of him, for legislation is always the result of compromise. With nothing to the left to give him bargaining power, he never would have been able to reach the center.

That is why, in 1939, in a re-issue of the "Bishops' Program" of 1919, Archbishop Mooney was able to say, in his foreword, that ten of the eleven concrete proposals made in it had been wholly or partially realized in legislation—since 1933. Of course, it also explains why the essential New Deal legislation has been accepted by every political party. The fact is there is no Communist, or Socialist, law on our statute books.

There is, however, another New Deal that must be taken into account. That is the New Deal that exists in the inflamed imaginations of some conservatives. It is the New Deal they were persuaded would come into existence if things went on as they had. This state of mind was no accident, either. It also was a Roosevelt asset, and can be, and most probably will be, discarded by President Truman. He will have the advantage of pressure from CIO and PAC, and if he really wants to pursue a middle course also, he can always point a silent finger in their direction. So this imaginary New Deal, the one that never existed but was always feared and spoken of as if it did exist, can be said to be dead. It is doubtful if President Truman has the inclination, even if he had the skill, to use this bogey as Roosevelt did.

CREDITS AND DEBITS

Roosevelt's three terms were a turbulent time. He himself was a formidable fighter, his enemies said even a dirty fighter. It is true that he was supremely self-confident—it was his greatest fault, and led him into the worst of his mistakes, for it often turned into arrogance. He is not known to have pardoned an offense to him as a public official, and he had a long memory. This was the other side of a character which also had a deep and almost fierce feeling for the unfortunate and the under-privileged. It was this combination of aggressiveness and tenderness that drove him to the long series of legislative enactments which, as leader of his party, he had Congress adopt. Most of what was important in the work will survive. It has become a part of America.

DANGER SIGNALS FOR GOOD NEIGHBOR POLICY

RICHARD PATTEE

THAT SOMETHING extremely serious has happened to the Good Neighbor Policy during the past year or so cannot be doubted. Those who presided at its birth back in 1933 and saw it develop into a reasonably lusty institution cannot fail to mark the evidences of a nose-dive which the policy has taken in more recent months. The Latin-American press both openly and in more veiled terms hints frequently that something radically wrong has taken place, and the suspicion is growing that we no longer want to be bound by the high ideals and lofty motives to which we subscribed at Montevideo in 1933, Buenos Aires in 1936 and Lima in 1938.

SOURCES OF DECLINE

Practical politics, dictated perhaps from Europe and involving our relations with the other great Powers, makes the road of good neighborliness more and more difficult. The important shift in the personnel of the Department of State, commencing with the resignation of former Under Secretary of State Sumner Welles, marked the beginning of a definite trend, the end of which is a virtual revolution in the Department. The preponderance of businessmen as a class in the direction of diplomacy and the elimination of such personalities in matters Latin American as Laurence Duggan cannot pass as a coincidence. The three vital industries of steel, cotton and petroleum are represented by the three top-flight men now directing the diplomacy of this country.

The explanation rests, perhaps, on the assumption that, as the war draws to a close, the problem of economic readjustment pushes every other question into a secondary position. This nation will be faced first and foremost with the tremendous task of absorbing a disbanded army. In the second place, foreign trade and foreign economic arrangements will become the primary challenge for the National Government. It is not inconceivable, then, that the trend of the times is part of a more fundamental shift in emphasis in which economic rehabilitation overshadows the political and cultural relations which heretofore have played an important part in the strengthening of the Good Neighbor Policy.

The specific sources of decline in the policy must be fitted into the larger background of the increasing disquietude in Latin America with reference to the position of the United States in the postwar world. The Latin-American nations are all members of the "small nation" bloc. None of them possesses the force or the resources to figure in the world in any of the larger teams. Consequently, the course of events as they affect the small nations is of vital interest to these republics, which are keenly interested in their place in the sun in the period after the war.

The recent pronouncement of Venezuela on the matter of representation in the peace conference, even though she has not declared war, is a definite straw in the wind in this direction. The preoccupation of the Latin-American nations with the deliberations of the Dumbarton Oaks Conference is another case in point. The fact that the President was obliged to smooth over the situation afterwards with honeyed words, and give vast assurances that the other American republics would be respected in their legitimate wishes to

represent the primary causes of the eclipse of the Good Neighbor policy may be listed as follows:

1. The Argentine question and the Mexico City conference, which was convoked by the use of methods outside the Pan American Union and without regard to the normal mechanism for bringing about such a meeting.

2. The political turmoil that distinguishes many parts of Latin America and which poses the difficult question of dictators versus democracy in the midst of the war and within the framework of the United Nations.

3. The dubious effects of much of our propaganda and of the efforts toward economic rehabilitation, with serious repercussions on the whole relationship of the United States to the other republics of this hemisphere.

THE CASE OF ARGENTINA

Although inclusion of Argentina in the Western Hemisphere councils has now been arranged through Argentina's declaration of war against the Axis, this first case has been one of the most serious in our diplomatic history. This is no place to argue the merits or the faults of our Argentine policy. The important thing is that the rest of Latin America has been puzzled by it. While their governments through their chancellors paid lip service to the anti-Argentine protestations of Washington, the press and other organs of public opinion were indicating ever more and more clearly that they simply did not understand why this tugging and pulling continued, with no apparent intention on the part of the United States to cease the needling process. There were, for example, in *Novedades*, prominent Mexico City daily, under the signature of Salvador Novo—who cannot remotely be accused of sympathy for the Axis—two important articles, published last September and October, which raised the question of whether the Argentine case had not gone beyond a mere squabble with the United States to assume the proportions of a *cause célèbre* for all Latin America. The number of Latin-American governments which offered their good offices to the United States and Argentina for a settlement of the dispute and were slapped down by Washington became larger and larger. The last to thus stick his neck out was President Trujillo of the Dominican Republic, on behalf of the smaller nations of the hemisphere. He was put back in his place quite speedily.

The reaction in Latin America is simply this: for nearly fifteen years plans, projects, resolutions and conferences have been drawn up and held for the main purpose of assuring the western hemisphere the machinery for the amicable settlement of issues between the nations in this part of the world. It is not a question of whether Argentina is right or wrong, but of the method involved. What is the value of our efforts if, when the first real crisis comes, neither the United States nor any other government can find any instrument for the appropriate settlement? Is not this a palpable confession of the futility of the elaborately erected international super-structure, whose essential purpose was precisely to provide the machinery for the solution of these difficulties? Is it strange that Latin America wonders why the United States makes the task of working out the problem so excruciatingly difficult?

When the Pan American Union was side-stepped and the Mexico City conference called independently of the rule-book in such cases, it was inevitable that various doubts should arise. Here was a clear case in which Argentina was entirely within her rights and a course laid down

They were wrong. Roosevelt's life and death together marked the beginning of an era. The end of an era came at the precise moment of that First Inaugural when, with the

A LOOK AT THE RECORD

WILFRID PARSONS

in Mexico, excluding Argentina, as a sort of *postmortem* of Dumbarton Oaks, thus avoiding the accusation that the international gathering was what Argentina asked for but that her own delegation was not allowed to be present. Suppose we examine the basis of this decision more fully.

The international basis for the calling of a conference of Ministers of Foreign Affairs is perfectly clear. In the Buenos Aires Conference for the maintenance of peace in 1936, one of the resolutions approved read as follows:

That every act susceptible of disturbing the peace of America affects each and every one of the countries and justifies the initiation of the procedure of consultation provided for in the Convention for the Maintenance of Peace.

The same conference gave it approval to another statement which reads:

Any of the governments of the American republics signatory to the Treaty of Paris of 1928 or to the Treaty of Non-aggression and Conciliation of 1933 . . . shall consult with the other governments of the American republics . . . for the purpose of finding and adopting methods of peaceful cooperation.

In an additional protocol to the above, it was agreed in Article I that:

The High Contracting parties declare inadmissible the intervention of any one of them, directly or indirectly and for whatever reason, in the internal and external affairs of any of the other parties.

In the famous Declaration of Lima two years later, it was reaffirmed that "the intervention of any state in the external or internal affairs of another is inadmissible." Moreover, it was reasserted that all differences of an international character should be settled by peaceful means. In order to make this process as effective as possible, the means for carrying out the consultations between the states was elaborated in the successive conferences. We find, for example, in the proceedings of the Havana meeting in 1940, that section XVII, devoted to the machinery of consultation, reads:

The government which desires to initiate the consultation . . . and to propose a meeting of the Ministers of Foreign Affairs or of their representatives, shall address the Governing Board of the Pan American Union, indicating the questions with which it desires the consultation to deal.

The Governing Board will transmit the request . . . to the other Governments, members of the Union, and invite observations and suggestions.

On the basis of the answers received, the Pan American Union will determine the date of the meeting, prepare the appropriate agenda, etc.

Here we have briefly summarized the essential documents of the three conferences which set up the machinery of consultation and established the basis for the relations between the American republics.

The question that Latin Americans everywhere have been asking is this: Did the United States in the specific case of Argentina adhere strictly and loyally to the above-mentioned declarations? Did this government refrain absolutely, as a matter of complete inadmissibility, from all intervention in the *external* affairs of Argentina? Did this government exhaust in reality the peaceful means at its disposal for the settlement of the problem or did it proceed unilaterally to follow the dictates of its own wishes in spite of the clearly

government has requested such a meeting. When the Argentine government asked the Pan American Union last November to call such a gathering of the Foreign Ministers or their representatives, it did so on the basis of the above-quoted resolution, the terms of which are perfectly clear. Even if the United States did not then recognize Argentina, that had nothing to do with the case, since that government continued to be a member of the Union and could utilize its services and offices if it wished. Argentina asked for a meeting and set in motion the pre-determined machinery for carrying out this wish. The Union was to ask for suggestions and observations from the other governments for the agenda, draw up this document and set the date of the meeting. As far as one can see, if a request is made for whatever reason, favorable action is mandatory. The result was very different. The request was refused and a subterfuge employed in terms of a special conference to consider postwar questions, outside the Pan American Union. Mr. Sumner Welles in his notable series of articles has established the danger of this extra-curricular procedure.

The whole thing becomes a matter of how it is done. I cannot help but be reminded in this connection of the recent pamphlet which has come out of England under the auspices of the Sword of the Spirit, in which the question of Poland is treated in this manner. In this statement it is emphasized that the problem of Poland is not a question of this frontier or that frontier, but of the method whereby an agreement is to be reached. If we heave the method overboard and look merely for the practical results, then we have cast aside the essential principle for which we are fighting. Method is the essence of our common cause. In the Argentine case we are faced with the same thing. The United States has utilized to its advantage the consultative arrangement, in Panama, Havana and Rio de Janeiro. When a Latin-American country asks for the same consideration, not as a favor but as a legal and international right, it is denied, and elaborate evasions are devised to get out from under the obligation. What can Latin America possibly conclude as to the nature of the inter-American peace machinery? The only logical conclusion is that if it is to the advantage of the United States this machinery will be put in motion; if it is not, then ways will be found to get around it.

(To be Continued)

TOWARD GUARANTEED ANNUAL WAGES

BENJAMIN L. MASSE

(Final article of a Series)

READER: I come prepared for the payoff. What is this scheme of yours for helping business to put wages on an annual basis?

Writer: I suggest that government underwrite annual wages up to eighty-five per cent.

Reader: What! Just a minute now, until I catch my breath. You mean to say that every business in the country should be forced to adopt an annual-wage policy?

Writer: No, that is not my idea. I would have the Congress enact a law along these lines: The Federal Government,

apart from protecting the workers' right to their non-

the Farm Security Administration, which has to date turned over 36,000 tenants into farm-owners; the Fair Labor Standards Act, which guarantees a minimum wage, safety

Wagner, Biddle, Douglas, Black—in other words, a new,

mostly non-political group, who asked for and got the jobs. There will, naturally, be another set who will get the patron-

A LOOK AT THE RECORD

WILFRID PARSONS

DURING THE FIRST Roosevelt campaign in 1932 there was considerable discussion at Democratic headquarters in New York over what should be done about the so-called Catholic vote. Mr. Roosevelt himself was firmly convinced that there was no such thing, but he did allow that there might be much disaffection among the followers of Al Smith, and he was willing to take that into consideration. He had no anti-Catholic feeling himself; in fact he was fond of pointing out that sixteen of the seventeen on his immediate staff at Albany were Catholics. On the other hand, it would be manifestly absurd to tell the Catholics how much he loved them.

A POPE SHOWS THE WAY

In August of that year this writer was asked by him to come to Albany to talk it over. I told him that the best way to attract Catholics was to talk like a Catholic in social-economic matters. With the quick uptake that was characteristic of him, he said with a laugh: "You mean that Encyclical of the Pope last year? That's much too radical to talk in a political campaign." The net result was that I was to send the Brain Trust what I considered a typical passage from *Quadragesimo Anno* which he could use in one of his speeches. I chose the passage in which the Pope shows the results of unrestrained competition:

It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, which they administer at their good pleasure.

This domination becomes particularly irresistible when exercised by those who, because they hold and control money, are able to govern credit and determine its allotment, for that reason supplying, so to speak, the life blood to the whole economic body, and grasping in their hands, as it were, the very soul of production, so that no one dare breathe against their will.

This accumulation of resources and power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

This concentration has in turn led to a threefold struggle. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the state; so that its resources and authority may be abused in the economic struggles. Finally, the clash between states themselves.

CHARTING THE COURSE

It is, of course, the passage which Henry Wallace read in New York recently and dared the press to identify. It was spotted immediately, but nobody remembered that Roosevelt had already used it. He quoted it in his Sunday afternoon talk at the Commonwealth Club in San Francisco, and again on a Sunday in Detroit, along with similar passages from Protestant and Jewish sources. It is that Commonwealth Club speech which writers are fond of citing as containing the original blueprint of the Roosevelt New Deal.

On the radio, the night of Roosevelt's death, I heard a

They were wrong. Roosevelt's life and death together marked the beginning of an era. The end of an era came at the precise moment of that First Inaugural when, with the world crashing around our ears, and sick with fear, we heard his vibrant and confident voice proclaim: "The only thing we have to fear is fear itself."

It was often called, especially in its early days, the Roosevelt Revolution. It was a shocking thing for those who tried to make themselves believe that we are not an integral part of the world and who closed their eyes to the fact that still more drastic revolutions were taking place in most countries of that world.

SIGHTS ON CENTER

Roosevelt was commonly accused of two contradictory things: he listened to people and took their advice; and he was headstrong and followed his own will. Both statements are true. He was probably the most indefatigable listener of his time. He listened to every shade of opinion. Then he saw an opening somewhere to the right or left of center (to use his own quarterback metaphor) and he shot everything through that. But he always had a good idea in his mind of where was the center. He was accused of being deflationary and inflationary at the same time. He was. And with characteristic skill he managed to keep us from going to either extreme.

I think that here lies the key to his conduct. I have never known a New Dealer (and I have known my share of them) who was not furiously angry at him at one time or another. And of course those who had had their way for several generations and their dupes (along the lines of the Pope's words above) were permanently angry at him. The New Dealers were more often pleased with him than the Right-Wingers, naturally; which means that he more often shot through left of center than right. But he still never lost sight of center. The other countries of the world were not so lucky.

PERMANENT REFORMS

The result was that he left a permanent structure in the country's government—legislative, executive and judicial—which succeeding administrations will perhaps amend and perfect but will not abolish. He left the capitalistic system intact, though hedged around with restrictions, at which it has chafed because it had never had them, but which it has come to accept. Evidence for this is that the last two Republican platforms and candidates have substantially endorsed them.

The fundamental principle behind many of these restrictions was, for a Catholic, that impressive statement of Leo XIII, repeated forty years later by Pius XI, on social-welfare legislation:

The function of the rulers of the State [said Pius XI] is to watch over the community and its parts, but, in protecting private individuals in their rights, chief consideration ought to be given to the weak and the poor. [And then, quoting Leo XIII] For the richer population is guarded by its own defenses and is in less need of governmental protection, whereas the needy multitude, without the means to protect itself, relies especially on the protection of the State. Hence, since wage-workers are numbered among the great mass of the needy, the State must embrace them under its special care and foresight.

The National Labor Relations Board, safeguarding the workers' right of collective bargaining; the Social Security

the Farm Security Administration, which has to date turned over 36,000 tenants into farm-owners; the Fair Labor Standards Act, which guarantees a minimum wage, safety and health in factories, and decent hours, and abolishes child labor in interstate industries; the Federal Housing Administration, to aid the States in clearing slums and building decent homes; the Fair Employment Practices Committee, to protect the Negro, the Jew, the Mexican and all racial and religious minorities in their employment; these are the permanent welfare agencies which will always be connected in the memory of the American people with the name of Roosevelt.

If you asked him, he would have told you that these were and are the New Deal. But for him, they would not be in existence now. For Catholics, they are the concrete realization of American society's corporate obligation to practise the Seven Corporal Works of Mercy. I think they were such for Roosevelt, too. Both Willkie and Dewey endorsed them in their campaigns, and if Eric Johnston or Harold Stassen is the next Republican candidate, they will also endorse them. Barring upsets, these achievements of the New Deal are permanent.

On the broader economic field, there were other far-reaching reforms: the Securities Exchange Commission, which put an end once for all to the bad old practice of using people's savings for gambling purposes; the Agricultural Adjustment Administration, which guards the welfare of the food producers in an industrial civilization; the Reciprocal Trade Agreements, which attempt to alleviate some of the more obvious absurdities of our high-tariff policy; the withdrawal of monetary gold from private manipulation, a long-overdue reform; these, too, are New Deal, but perhaps not so permanent as the others, for the finance-capital forces whom they curb have declared war on them, and they may triumph. For all his influence, Roosevelt never did succeed in breaking the "immense power and despotic economic domination . . . concentrated in the hands of a few" of which Pius XI spoke. If anything, the war has, unfortunately, made for the strengthening of that concentration and control.

TEMPORARY CHANGES

Besides these fundamental changes in our governmental structure, there is also a multitude of smaller, overlapping agencies, which are mostly transitory in nature and which, but for the war, would have been abolished or merged with others, whose functions they largely usurp. It is these agencies (I am not speaking of the strictly war agencies, whose lives are all limited by law) which have largely given a pretext for ridicule and attack on so-called "bureaucracy," as a sprawling and proliferating growth. For these, Roosevelt must bear the blame along with Congress. They never were very strong and, frankly, they existed only for the purpose of affording jobs for politicians' friends. They were the price that was paid for the fundamental agencies. That is the reason I have not listed them (there are dozens and dozens of them) in this attempt to assay what is likely to be regarded as permanent in Roosevelt's policy.

IS THE NEW DEAL DEAD?

What will happen now that Harry S. Truman is President?

Nothing is more common at this present writing than to say that the New Deal is dead. But what is the New Deal?

Wagner, Biddle, Douglas, Black—in other words, a new, mostly non-political group, who asked for and got the jobs. There will, naturally, be another set who will get the patronage, and the Senate will be happier. (Much of the so-called coalition of Southern conservatives and Republicans has to do with patronage. In the face of that, mere legislation is often only a plaything.) In his later years, Roosevelt was mostly indifferent to patronage.

TWO NEW DEALS

To brooding conservatives, the New Deal was largely a sinister Communist plot, an essential change in our Constitution. Apart from the fact that the essential New Deal legislation I have listed above was declared constitutional, and that it was Chief Justice Hughes, no radical in his later years, who led the way in that, I think that few people have ever realized how Roosevelt, consummate politician that he was, used the Communists. There were no known Communists in his government (or even any Party-liners in any responsible position), but there always was an uncontradicted impression that Communists were all over the place. I believe that this was deliberate. If he was to get anywhere, it was necessary that there be established a force to the left of him, for legislation is always the result of compromise. With nothing to the left to give him bargaining power, he never would have been able to reach the center.

That is why, in 1939, in a re-issue of the "Bishops' Program" of 1919, Archbishop Mooney was able to say, in his foreword, that ten of the eleven concrete proposals made in it had been wholly or partially realized in legislation—since 1933. Of course, it also explains why the essential New Deal legislation has been accepted by every political party. The fact is there is no Communist, or Socialist, law on our statute books.

There is, however, another New Deal that must be taken into account. That is the New Deal that exists in the inflamed imaginations of some conservatives. It is the New Deal they were persuaded would come into existence if things went on as they had. This state of mind was no accident, either. It also was a Roosevelt asset, and can be, and most probably will be, discarded by President Truman. He will have the advantage of pressure from CIO and PAC, and if he really wants to pursue a middle course also, he can always point a silent finger in their direction. So this imaginary New Deal, the one that never existed but was always feared and spoken of as if it did exist, can be said to be dead. It is doubtful if President Truman has the inclination, even if he had the skill, to use this bogey as Roosevelt did.

CREDITS AND DEBITS

Roosevelt's three terms were a turbulent time. He himself was a formidable fighter, his enemies said even a dirty fighter. It is true that he was supremely self-confident—it was his greatest fault, and led him into the worst of his mistakes, for it often turned into arrogance. He is not known to have pardoned an offense to him as a public official, and he had a long memory. This was the other side of a character which also had a deep and almost fierce feeling for the unfortunate and the under-privileged. It was this combination of aggressiveness and tenderness that drove him to the long series of legislative enactments which, as leader of his party, he had Congress adopt. Most of what was important in the work will survive. It has become a part of America.

DANGER SIGNALS FOR GOOD NEIGHBOR POLICY

RICHARD PATTEE

THAT SOMETHING extremely serious has happened to the Good Neighbor Policy during the past year or so cannot be doubted. Those who presided at its birth back in 1933 and saw it develop into a reasonably lusty institution cannot fail to mark the evidences of a nose-dive which the policy has taken in more recent months. The Latin-American press both openly and in more veiled terms hints frequently that something radically wrong has taken place, and the suspicion is growing that we no longer want to be bound by the high ideals and lofty motives to which we subscribed at Montevideo in 1933, Buenos Aires in 1936 and Lima in 1938.

SOURCES OF DECLINE

Practical politics, dictated perhaps from Europe and involving our relations with the other great Powers, makes the road of good neighborliness more and more difficult. The important shift in the personnel of the Department of State, commencing with the resignation of former Under Secretary of State Sumner Welles, marked the beginning of a definite trend, the end of which is a virtual revolution in the Department. The preponderance of businessmen as a class in the direction of diplomacy and the elimination of such personalities in matters Latin American as Laurence Duggan cannot pass as a coincidence. The three vital industries of steel, cotton and petroleum are represented by the three top-flight men now directing the diplomacy of this country.

The explanation rests, perhaps, on the assumption that, as the war draws to a close, the problem of economic readjustment pushes every other question into a secondary position. This nation will be faced first and foremost with the tremendous task of absorbing a disbanded army. In the second place, foreign trade and foreign economic arrangements will become the primary challenge for the National Government. It is not inconceivable, then, that the trend of the times is part of a more fundamental shift in emphasis in which economic rehabilitation overshadows the political and cultural relations which heretofore have played an important part in the strengthening of the Good Neighbor Policy.

The specific sources of decline in the policy must be fitted into the larger background of the increasing disquietude in Latin America with reference to the position of the United States in the postwar world. The Latin-American nations are all members of the "small nation" bloc. None of them possesses the force or the resources to figure in the world in any of the larger teams. Consequently, the course of events as they affect the small nations is of vital interest to these republics, which are keenly interested in their place in the sun in the period after the war.

The recent pronouncement of Venezuela on the matter of representation in the peace conference, even though she has not declared war, is a definite straw in the wind in this direction. The preoccupation of the Latin-American nations with the deliberations of the Dumbarton Oaks Conference is another case in point. The fact that the President was obliged to smooth over the situation afterwards with honeyed words, and give vast assurances that the other American republics would be respected in their legitimate wishes to participate in gatherings of this importance, reveals that they did not receive that recognition during the conference itself. The more immediate problems which would seem to

represent the primary causes of the eclipse of the Good Neighbor policy may be listed as follows:

1. The Argentine question and the Mexico City conference, which was convoked by the use of methods outside the Pan American Union and without regard to the normal mechanism for bringing about such a meeting.
2. The political turmoil that distinguishes many parts of Latin America and which poses the difficult question of dictators versus democracy in the midst of the war and within the framework of the United Nations.
3. The dubious effects of much of our propaganda and of the efforts toward economic rehabilitation, with serious repercussions on the whole relationship of the United States to the other republics of this hemisphere.

THE CASE OF ARGENTINA

Although inclusion of Argentina in the Western Hemisphere councils has now been arranged through Argentina's declaration of war against the Axis, this first case has been one of the most serious in our diplomatic history. This is no place to argue the merits or the faults of our Argentine policy. The important thing is that the rest of Latin America has been puzzled by it. While their governments through their chancellors paid lip service to the anti-Argentine protestations of Washington, the press and other organs of public opinion were indicating ever more and more clearly that they simply did not understand why this tugging and pulling continued, with no apparent intention on the part of the United States to cease the needling process. There were, for example, in *Novedades*, prominent Mexico City daily, under the signature of Salvador Novo—who cannot remotely be accused of sympathy for the Axis—two important articles, published last September and October, which raised the question of whether the Argentine case had not gone beyond a mere squabble with the United States to assume the proportions of a *cause célèbre* for all Latin America. The number of Latin-American governments which offered their good offices to the United States and Argentina for a settlement of the dispute and were slapped down by Washington became larger and larger. The last to thus stick his neck out was President Trujillo of the Dominican Republic, on behalf of the smaller nations of the hemisphere. He was put back in his place quite speedily.

The reaction in Latin America is simply this: for nearly fifteen years plans, projects, resolutions and conferences have been drawn up and held for the main purpose of assuring the western hemisphere the machinery for the amicable settlement of issues between the nations in this part of the world. It is not a question of whether Argentina is right or wrong, but of the method involved. What is the value of our efforts if, when the first real crisis comes, neither the United States nor any other government can find any instrument for the appropriate settlement? Is not this a palpable confession of the futility of the elaborately erected international super-structure, whose essential purpose was precisely to provide the machinery for the solution of these difficulties? Is it strange that Latin America wonders why the United States makes the task of working out the problem so excruciatingly difficult?

When the Pan American Union was side-stepped and the Mexico City conference called independently of the rule-book in such cases, it was inevitable that serious doubts should arise. Here was a clear case in which Argentina was entirely within her rights and followed a course laid down in every single conference since Montevideo in 1933. Nevertheless, it was deemed desirable to circumvent the whole business with elaborate subterfuges and convoke a conference

in Mexico, excluding Argentina, as a sort of *postmortem* of Dumbarton Oaks, thus avoiding the accusation that the international gathering was what Argentina asked for but that her own delegation was not allowed to be present. Suppose we examine the basis of this decision more fully.

The international basis for the calling of a conference of Ministers of Foreign Affairs is perfectly clear. In the Buenos Aires Conference for the maintenance of peace in 1936, one of the resolutions approved read as follows:

That every act susceptible of disturbing the peace of America affects each and every one of the countries and justifies the initiation of the procedure of consultation provided for in the Convention for the Maintenance of Peace.

The same conference gave it approval to another statement which reads:

Any of the governments of the American republics signatory to the Treaty of Paris of 1928 or to the Treaty of Non-aggression and Conciliation of 1933 . . . shall consult with the other governments of the American republics . . . for the purpose of finding and adopting methods of peaceful cooperation.

In an additional protocol to the above, it was agreed in Article I that:

The High Contracting parties declare inadmissible the intervention of any one of them, directly or indirectly and for whatever reason, in the internal and external affairs of any of the other parties.

In the famous Declaration of Lima two years later, it was reaffirmed that "the intervention of any state in the external or internal affairs of another is inadmissible." Moreover, it was reasserted that all differences of an international character should be settled by peaceful means. In order to make this process as effective as possible, the means for carrying out the consultations between the states was elaborated in the successive conferences. We find, for example, in the proceedings of the Havana meeting in 1940, that section XVII, devoted to the machinery of consultation, reads:

The government which desires to initiate the consultation . . . and to propose a meeting of the Ministers of Foreign Affairs or of their representatives, shall address the Governing Board of the Pan American Union, indicating the questions with which it desires the consultation to deal.

The Governing Board will transmit the request . . . to the other Governments, members of the Union, and invite observations and suggestions.

On the basis of the answers received, the Pan American Union will determine the date of the meeting, prepare the appropriate agenda, etc.

Here we have briefly summarized the essential documents of the three conferences which set up the machinery of consultation and established the basis for the relations between the American republics.

The question that Latin Americans everywhere have been asking is this: Did the United States in the specific case of Argentina adhere strictly and loyally to the above-mentioned declarations? Did this government refrain absolutely, as a matter of complete inadmissibility, from all intervention in the *external* affairs of Argentina? Did this government exhaust in reality the peaceful means at its disposal for the settlement of the problem or did it proceed unilaterally to follow the dictates of its own wishes in spite of the clearly stated principles prescribed in the event of a dispute?

The Havana resolution is important in that it specifies once again exactly how these consultations are going to take place and how the Pan American Union is to proceed, once a

government has requested such a meeting. When the Argentine government asked the Pan American Union last November to call such a gathering of the Foreign Ministers or their representatives, it did so on the basis of the above-quoted resolution, the terms of which are perfectly clear. Even if the United States did not then recognize Argentina, that had nothing to do with the case, since that government continued to be a member of the Union and could utilize its services and offices if it wished. Argentina asked for a meeting and set in motion the pre-determined machinery for carrying out this wish. The Union was to ask for suggestions and observations from the other governments for the agenda, draw up this document and set the date of the meeting. As far as one can see, if a request is made for whatever reason, favorable action is mandatory. The result was very different. The request was refused and a subterfuge employed in terms of a special conference to consider postwar questions, outside the Pan American Union. Mr. Sumner Welles in his notable series of articles has established the danger of this extra-curricular procedure.

The whole thing becomes a matter of how it is done. I cannot help but be reminded in this connection of the recent pamphlet which has come out of England under the auspices of the Sword of the Spirit, in which the question of Poland is treated in this manner. In this statement it is emphasized that the problem of Poland is not a question of this frontier or that frontier, but of the method whereby an agreement is to be reached. If we heave the method overboard and look merely for the practical results, then we have cast aside the essential principle for which we are fighting. Method is the essence of our common cause. In the Argentine case we are faced with the same thing. The United States has utilized to its advantage the consultative arrangement, in Panama, Havana and Rio de Janeiro. When a Latin-American country asks for the same consideration, not as a favor but as a legal and international right, it is denied, and elaborate evasions are devised to get out from under the obligation. What can Latin America possibly conclude as to the nature of the inter-American peace machinery? The only logical conclusion is that if it is to the advantage of the United States this machinery will be put in motion; if it is not, then ways will be found to get around it.

(To be Continued)

TOWARD GUARANTEED ANNUAL WAGES

BENJAMIN L. MASSE

(Final article of a Series)

READER: I come prepared for the payoff. What is this scheme of yours for helping business to put wages on an annual basis?

Writer: I suggest that government underwrite annual wages up to eighty-five per cent.

Reader: What! Just a minute now, until I catch my breath. You mean to say that every business in the country should be forced to adopt an annual-wage policy?

Writer: No, that is not my idea. I would have the Congress enact a law along these lines: The Federal Government, recognizing the rich advantages which derive from uninterrupted income and the suffering and discord which flow from fear of unemployment, pledges itself to guarantee up to eighty-five per cent any annual-wage contract entered

into by labor and management as a result of collective bargaining. It likewise agrees to underwrite any legally binding commitment made by an employer to unorganized workers to pay them an annual wage.

Reader: I see. The whole scheme would be voluntary. But why the eighty-five per cent? While you're at it, why not make it one hundred per cent?

Writer: For the obvious reason that I don't want to guarantee profits, or encourage inefficiency, or interfere with capital movements resulting from shifting demand, competition and the rise of new industries. Perhaps eighty-five per cent is not the right figure. What I have in mind is this: the guarantee ought to be sufficiently attractive to induce business to risk an annual-wage system, but not so attractive as to remove all the risk.

Reader: It might be eighty per cent, then; or ninety per cent?

Writer: Yes. The Congress could hold hearings and then set the figure after weighing all the arguments.

Reader: How would the coverage work? In order to qualify would a businessman have to offer annual wages to all the men he happens to be employing at the time he signs the contract?

Writer: Perhaps not. But if the plan is to work, the percentage of his workers covered by the annual-wage contract ought to be relatively high, say, eighty per cent of a theoretical full-employment level. But these details, I think, can all be satisfactorily worked out, together with the exact manner in which the eighty-five-per-cent guarantee would be applied.

Reader: I suppose that's so. Once we decided to try the scheme, we could figure out the ways and means. But have you given any thought to the possibility that labor and management might put their heads together and make a pretty nice thing of this government support?

Writer: You mean they might set wages at extravagant levels?

Reader: Sure. Why not? With that eighty-five-per-cent guarantee as a cushion.

Writer: There might be some danger of such collusion. However, fifteen per cent of a wage bill, even for a few weeks, is nothing to laugh about. It represents a potential liability large enough, I believe, to make employers as wary as they ordinarily are in wage negotiations. Then, too, many of our modern labor leaders, with their hired statisticians and economists, know that it is possible to kill the goose that lays the golden eggs. They know that there is such a thing as wages which are too high, and which make for unemployment.

Reader: To make absolutely certain there would be no skulduggery, why not have the law provide for an expert commission which would have to pass on the wage contracts before the Government would agree to underwrite them?

Writer: I thought of that possibility only to reject it. It would give the Government too much power over wages. Remember, one of the merits which I like to attribute to this scheme of guaranteed annual wages is that it interferes as little as possible with legitimate freedom of the marketplace. It helps business to do what business would very much like to do: assure workers of continuity of income and thereby maintain a steady market for its goods.

Reader: It would certainly make a difference in the economic atmosphere if businessmen could look ahead and know that, for the next 365 days, twenty-five or thirty million workers would be certain to receive fifty-two paychecks. With that market to shoot at, I think I might go in for a little expansion myself.

Writer: Yes, and it wouldn't dampen your confidence any to realize that the Government might not often be forced to make good on its guarantee. The mere fact that it was prepared and willing to do so might be all that was needed to keep the wheels turning. It is difficult to exaggerate the part that confidence plays in honest-to-goodness business enterprise.

Reader: Well, if the Government is determined to avoid the violent fluctuations which have characterized our economy in the past, I would just as soon take a flyer on this plan. At any rate, it seems preferable to a huge program of government investment.

Writer: On that last point there must be no misunderstanding. I am not proposing the government-supported guaranteed annual wage as a full-employment program *all by itself*. I want only to make it the *cornerstone* of a well-rounded government plan to assist business in maintaining high levels of production and employment. I am not excluding government investment. Indeed, if we are to provide jobs for all those who are willing and able to work, some government investment will from time to time probably be necessary.

Reader: I think the point is clear. It boils down to a question of emphasis. You don't want government investment to be the *pillar* of a full-employment program.

Writer: That is correct. If I may borrow a figure from an old American pastime, I want it to be the ace in the hole, to be used for the most part only when the cards that are showing are not strong enough to win the hand. To a considerable extent business itself will decide when the ace must be played.

Reader: You mean that the more widely business, with government assistance, adopts an annual-wage policy the less necessary public investment will become?

Writer: Partly that. Annual wages will help to assure continuous demand in the marketplace. But continuity of demand is not enough: the demand itself must be greatly enlarged. To some extent, of course, annual wages will accomplish this also. But proper price policies can help a lot, too. Business must raise the real wages of workers, either by paying higher monetary wages or reducing prices. Either way the purchasing power of the workers is increased.

Reader: That seems to make sense. Certainly it gives business a sporting chance to make the capitalistic system work at a full-production level.

Writer: And that is what ninety-nine per cent of the people of this country want. They don't want a return to the 1920's, and they don't want State Socialism. They want a middle way. I think that a marketplace free from brawling, free from unregulated private monopoly, free from government domination, and full of consumers with money enough to buy the essentials of life and, within reason, some of its comforts, would open up a middle way.

Reader: Well, if labor and management pull together, and if business, with such government assistance as is necessary, aims at high-volume production, we may have just such a marketplace as you describe. Certainly, guaranteed annual wages will do a lot to keep the customers buying.

Writer: This much is certain: we are marching into a future in which the traditional institutions of our free society will be tested as they never have been before. Hitler and Stalin have proved that a dictatorship can assure full employment. Unless we can approximate this goal, I'm not sure that our people may not prefer regimentation to walking the streets and rotting in idleness.

Reader: While I do not wholly share this fear, I agree that our system of private capitalism cannot rest satisfied with

its past performance. Everywhere the spirit of change is in the air, and business must be prepared to meet new challenges and to cope with new situations. If it isn't the guaranteed annual wage, it will be something else.

Writer: That is right, unquestionably. And now with space running out and this series coming to an end, I should like to insist once more that there is no easy or certain answer to the problem of full production and full employment. In the course of these discussions I have advanced certain proposals. I have advanced some of them with no great certainty that they will produce the beneficent results claimed for them; and I have surely not offered them as a complete program for a full-employment economy.

Reader: I understand that. You have not, for instance, said anything about expanding our foreign trade, although some writers claim that we must greatly enlarge our foreign markets if we are to have full employment.

Writer: Nor have I said anything about agriculture and the necessity of maintaining some kind of balance between farm prices and industrial prices. And there hasn't been a word about postwar taxes!

Reader: For that last omission I can easily forgive you. Having just been renegotiated, I prefer not to talk about the matter.

Writer: Many other considerations have been omitted also. I purposely did not raise the question of long-range objectives. As you know, the war has strengthened the tendency toward what I like to call private collectivism. Sooner or later we must answer the question: how far can we permit the concentration of corporate wealth to go in this country without endangering the institution of private property itself? For the past century we have been shadow-boxing with this problem. We have made countless speeches against corporate giants. We have even passed a large number of laws designed to stop the trend toward bigness and monopoly. But the trend has continued nevertheless.

Reader: Well, we can't solve all our problems overnight. Our main objective now must be to take our economic machine pretty much as it is, make it more democratic along the lines you have suggested, and set it running as close to capacity as possible.

Writer: Yes. If we can maintain a high level of production and employment for five or six years after the war, we shall have bought the time, I hope, to make a thorough study of our system and to introduce gradually the fundamental reforms which are needed. In this we cannot afford to fail—for our own sakes and for the sake of the world.

SCIENCE NOTES

WE HAVE LONG—so it seems—been familiar with rocket bombs, with V-1's and V-2's, with rocket-belching bazookas, with rocket-firing dive bombers, and with rocket-equipped landing craft. More recently we have heard and talked of jet planes and jet propulsion. And now, in past weeks, we have been told of "the fastest plane in the world," the new Lockheed P-80 "Shooting Star," a propellerless, jet-driven pursuit ship, though performance data have not been released. Intensified research and experimentation have been under way in this country since early in 1941, using the design of British Captain Whittle as a point of departure. The Italians, it may be recalled, flew a jet plane from Rome to Milan in 1941.

While there have been many late developments and applications of the rocket and of the jet engine, the physical principles involved have been known and applied in simpler

fashion for many years. Long before London quivered under V-1 and V-2 we watched Fourth-of-July "sky rockets" and sang of the "rockets' red glare, bombs bursting in air," that inspired Francis Scott Key at the siege of Fort McHenry. The rockets of the *Star-Spangled Banner* were not merely poetical. That thirteenth-century scientific genius, Friar Roger Bacon, knew about rockets. And jumping back a dozen centuries, we come to the toy "steam engine" of Hero of Alexandria, which operated on the jet principle in a fashion somewhat similar to our rotary lawn-sprinklers of today.

Distinction must be made between a rocket plane and a jet plane, though in both cases propulsion is due to the blast of hot gases through a jet. The rocket carries with it its own supply of oxygen for the combustion of the fuel, while the jet plane takes its oxygen from the surrounding air and has an engine for compressing the air. So, if you plan a trip to the moon, you will have to take a rocket space-ship; the new jet engine will not work in interplanetary space.

Anyone who has watched the efforts a fireman must exert to hold the hose, or has seen the wild gyrations of a toy balloon as the air escapes through a small hole, knows the principle of jet propulsion. The water escaping with high velocity from the nozzle gives the hose a backward kick. According to Newton's Third Law, "action and reaction are equal," the forward momentum of the water stream is equal to the backward momentum of the nozzle. The backward momentum (product of the mass and the velocity) of the blast of gas from the jet of a plane is equal to the forward momentum of the plane. It is clear that the velocity of the escaping blast must indeed be great if the heavy plane is to be pushed forward at high speed.

The conventional type of propeller-driven plane, wondrously efficient though it be in its power plant and in its aerodynamic qualities, is markedly hampered by what is called "compressibility" at speeds around 400 miles per hour or more, and its efficiency drops. The propeller, rotating at high speed, is affected before the wings experience notable retardation. Elimination of the propeller will thus allow a much greater speed to be attained. The top speed of the "Shooting Star" still remains a secret. The "thermodynamic efficiency" of the gasoline engine is large compared to that of the jet engine, but this advantage is lost at higher speeds. The jet engine enjoys the advantage of greater simplicity, of fewer moving parts, of cheaper fuel and, presumably, of lower maintenance costs.

What use will be made of the rocket and jet principles in civilian airplanes and, perhaps, also in surface forms of transportation belongs in the postwar future, though designs and projects may already be well under way.

V. C. STECHSCHULTE, S.J.

WHO'S WHO

REV. WILFRID PARSONS, S.J., who was for almost eleven years Editor of *AMERICA*, is Dean of the Georgetown Graduate School and Professor of Political Science at Catholic University, Washington, D. C.

RICHARD PATTEE, at present spending some months in Puerto Rico, plans shortly to visit the other Caribbean Islands, and particularly to return to Cuba in May for a series of lectures under the auspices of *Democracia Social Christiana*. Mr. Pattee was, from 1938 to 1943, head of the Latin-American Section of the State Department's Division of Cultural Relations.

REV. V. C. STECHSCHULTE, S.J., is Professor of Physics and Mathematics at Xavier University, Cincinnati.

PRESIDENT TRUMAN

FRANKLIN D. ROOSEVELT has gone but the problems which killed him are still with us. The war remains to be won; the peace settlement has yet to be made; an organization to prevent another war must be established; and, finally, the foundations of a prosperous domestic economy have still to be laid.

These are the onerous duties which Harry S. Truman inherited when, not quite three hours after Mr. Roosevelt's untimely death on April 12, he became President of the United States. Taken singly, each one of them raises involved and momentous issues. Together they constitute for President Truman, as they did for his great-souled predecessor, the most crushing burden ever placed on a Chief Executive of the United States.

Fortunately, since Mr. Roosevelt lived to see solid signs of victory, the problem of winning the war appears to be the least of the new President's worries. The men chosen by Mr. Roosevelt to lead the Army and Navy can be trusted to finish the job they have begun and carried on so well. The war in Europe has been won, even though a desperate enemy may choose to protract the unequal struggle by a last-ditch stand in the Bavarian Alps. The war in the Pacific is going very satisfactorily and, with one exception, poses no special difficulties that have not been foreseen and provided for. That exception is the possible course the Soviet Union may follow in the Orient, and it may well be that this, too, has been secretly discussed and settled. If not, Mr. Truman's task as Commander-in-Chief may turn out to be more complicated than now appears to be the case.

The other problems—the treaties ending the war, international organization for peace, the domestic economy—will press as cruelly on Harry Truman as they did on Franklin Roosevelt. While it is true that in all these critical matters general policies have been charted and the first steps toward implementing them taken, the big, tough questions remain to be answered. Never before in our history has a President, on assuming office, been confronted with decisions of a like complexity and magnitude.

In these difficult circumstances, the Editors of this Review hasten to pledge their sincere support to President Truman. Saddened and shocked as we were by the untimely death of Mr. Roosevelt, we were also heartened by the quiet, sober, competent way in which Mr. Truman assumed grave and unexpected responsibilities. His first announcements on taking office, to the effect that the dead President's policies would be continued and that the San Francisco Conference would go on as scheduled, had a calming, reassuring effect on the country. It was encouraging, too, to note that Mr. Truman at once called to his side experienced and judicious men and took counsel with them. Of panic and fear there was not the slightest sign. One sensed that the Ship of State was again in firm and capable hands.

This initial impression was deepened by Mr. Truman's first speech as President—an address in historic circumstances to a joint session of Congress. The people of this country were waiting to hear certain things from him—and not only the people of this country, but the people of all the world. He did not disappoint them. On the momentous issues of the hour—the war, the peace, the postwar social and economic order—he spoke confidently and decisively, without subterfuge or evasion. The war would be carried on to a triumphant conclusion; an international peace organization would be established; the drive for social and economic reform would not be abandoned. "Let me assure the forward-looking people of America," he said, "that there

will be no relaxation in our efforts to improve the lot of the common people."

But it was not the words alone which gave comfort and strength to all of us. It was even more the tone of the address and the whole manner of the man. "I ask only," he prayed, "to be a good and faithful servant of my Lord and my people," and the prayer went out over the airwaves with an accent of sober sincerity.

Mr. Truman has made an excellent beginning, but it is only a beginning. In the days to come Congress and the people, drawn together now by a common sorrow and a grave emergency, will tend to divide along old, familiar lines. There will be sharp disagreement over international policy, bitter dissension over social reform, struggles for political power. In that hour may God grant the new President the light and strength for which he humbly prayed.

WHY NOT ITALY?

QUITE A NUMBER of people are asking that question as the San Francisco Conference opens. Why has Italy not been invited?

Apparently the one big qualification for admittance is a declaration of war against Germany or Japan or both. On the strength of a very belated declaration, without having taken any part whatever in the struggle, Egypt, Turkey, Paraguay and several other nations have been admitted. Italy declared war on Germany on October 13, 1943. That declaration has been no empty formula. In her status of co-belligerent, Italy turned over her entire armed forces to the United Nations. For a year and a half Italy has been a battleground. The Italians themselves have fought bravely against the enemy. They have opened their country to the Allied Forces and suffered with cheerful patience the destruction of homes and cities, the upheaval and unrest and misery that are all part of warfare. They have driven out the Fascist powers that once controlled them, and have made valiant efforts to re-establish Italy's government along democratic lines.

That might be called Italy's case for admission. There is another, perhaps stronger point, the world's case for the admission of Italy. The rehabilitation of Italy as a nation in the family of nations is of vital importance to the rest of the world.

Italy's re-admission to the Family is the first real test of the sincere desire of the victor nations to reunite a warring world. Italy was an enemy. Italy acknowledged her errors, surrendered, threw off the yoke of guilty leaders and for a year and a half has done all in her power to prove the sincerity of her about-face. Surely, Italy has paid dearly enough for her part in the war as a partner of the Axis. A public recognition of this fact by her admission to the San Francisco Conference would be of tremendous moral value for the speedy pacification of the world.

Don Luigi Sturzo put the case simply and well in the March issue of *Il Mondo*:

There are two reasons why Italy would benefit from a regularization of its position. . . . First because its contribution to the Allied war effort deserves recognition, and secondly because after a year and a half of war on its own soil. . . . Italy has redeemed itself from the Fascist error and is entitled to full recognition. The San Francisco Conference provided an opportunity for

making a gesture of brotherly reconciliation; the gesture has failed to materialize, but there is yet time to make it.

There is yet time to make it. The delegates assembled in San Francisco could make no finer first gesture for the peace of the world than the extension to Italy of an invitation to come quickly to San Francisco.

ANTI-CATHOLICISM

WHILE THE AMERICAN PEOPLE in general have properly evaluated and thoroughly discounted the attacks of the government-controlled Russian press on the Catholic Church, there are certain elements of our population to whom these attacks have been sweet music. These elements are those influential Protestant groups who are busily intensifying their Protestantism by stirring up opposition to the Catholic Church. Thus the Church is being hammered from the Right and from the Left. Those who like nothing else about Russian Communism and have nothing else in common with it find in it at least one bond of mutual interest in its relentless opposition to Catholicism.

It was the activities of these groups that prompted the warning sounded recently by Elmer Roper, director of the *Fortune* Poll of Public Opinion, that America faces "a very great revival and renewed virulence of some form or other of Ku Klux Klanism." Ten years of devastating depression, he said, and five years of war had tended to strengthen a "normal human weakness" to look for a scapegoat.

When a scapegoat is needed, Protestants of the Klan mentality never have far to look. When anti-Semitism happens to be on the wane and the Negro is beginning to receive some measure of consideration, they find a ready outlet for their virulence by renewing their attacks on the Catholic Church. They have merely changed their line of attack. For the old-fashioned, thoroughly discredited diatribes against Catholicism, they have substituted the anti-clerical technique which they learned from their contact with anti-clerical groups in Latin America. They profess nothing but good will for the simple faith and piety of the Catholic laity and the lower ranks of the clergy. It is in "clericalism," i.e. in the alleged political activities and ambitions of the Hierarchy, that they find such a menace to our American institutions.

With such-minded groups, warnings, appeals for cooperation, all the efforts of such organizations as the National Conference of Christians and Jews, will have little effect. Indeed they are doing their best to neutralize these efforts by deploring what they call the too-great tolerance of Protestants in this country. Protestants, they say, have become tolerant to the point where their Protestantism has been rendered feeble and ineffectual. In their view, what the times call for is not more tolerance, but a strengthening of the historic attitudes and oppositions of Protestantism.

We can only hope that these groups will set aside their unfounded fears and let the "lightly sleeping dogs of bigotry" sleep on, at least until the job of cleaning up after the war has been finished. That will be an enormous job and it will call for the fullest cooperation of all who are interested in building a better world. When that is done it will be time enough for these fearful Protestants to turn their attention to the bogey of "Roman Catholic Clericalism."

BEGINNING OF PEACE

A SENSE OF CLIMAX accompanies the opening of the San Francisco Conference. It is natural enough. After months of doubts and anxieties, the international conference has been convened. But it would be a grave mistake to think that it is an ending; it is only a beginning. Even when its decisions are published and accepted by the nations, it is still only the beginning. There may be an end of war-making; but of peace-making there is no end. For peace comes only from the continuous cooperation of men and nations in the pursuit of justice and charity amidst all the changing relations of nations and men.

There are countless problems that the San Francisco Conference will not, and cannot, settle—for they are entirely outside its scope. It is not a peace conference. It does not exist to adjust boundaries, to punish war criminals, to assign mandates or settle colonial questions. It has one purpose—to set up a workable international organization. It is not called for the purpose of making changes, but to provide the machinery for making changes peacefully.

Changes will have to be made, of course. That supreme realist, Pope Pius XII, foresaw that in the immediate aftermath of war, when men's passions are at white heat, much wisdom and justice is not to be looked for. But folly and injustice must be remedied, if we are to have a peaceful world. And we look to San Francisco to give us a peaceful way of making changes, lest they be made by another war.

Doubtless the organization that comes from San Francisco will be imperfect. Too many nations have not yet realized that peace is the work of justice. Strict justice and a true international law are so unfamiliar to the modern State that the great nations shy away uneasily from them.

Yet there is hope in San Francisco. The great Powers which have been running the world for two or three years are facing, for the first time, the united and vocal moral pressure of a host of smaller states. And to deny the power of that moral pressure would run counter to the very idea of Christianity itself—the regeneration of the world through God's grace and man's cooperation. The "heathen heart that puts its trust in reeking tube and iron shard" is precisely that—a heathen heart, with no concept of the power of the spirit. The materialist and the cynic may brush off such hopes as "utopian," but the Christian must realize that the sword of the spirit is the most powerful weapon in his armory.

We look to San Francisco, not for a perfect organization, but for one that can be perfected. We look for some acknowledgment of the role of justice in human affairs. We seek some recognition of the need of safeguarding fundamental human rights. We look for some means of making the changes that will redress the inequalities and injustices of wartime settlements and *faits accomplis*. We look, in a word, for an organization which, though it may make concessions to the present temper of the nations, does not close the door to a better world order.

From there on, the rest belongs to us—the peoples of the world, the men of good will everywhere, to whom the Pope looks for the vindication of the moral law in human relations. The moral pressure can come only from the peoples; governments are usually no better than those they govern. If San Francisco will give us the means, we can make the moral law prevail. If we will not exert ourselves to strive for an ever closer approximation to justice and charity among nations, no international organization, however perfect, will be of any use to us. At San Francisco, our work is just beginning.

LITERATURE AND ART

CRUEL TO BE KIND

LOUIS F. DOYLE

ABOUT TWENTY YEARS AGO, AMERICA conducted a critical symposium inquiring, What is the *essential* note of Catholic literature?—that elusive something which is necessary and sufficient to constitute a given work Catholic? The search was rather inconclusive: the *essential* note was, possibly, the *supernatural*. What the supernatural consisted in remained most vague. And yet, as many a Catholic writer discovered to his sorrow, the presence or absence of this mysterious note determined his critical fate. Despairing of achieving the *je-ne-sais-quoi* and the rewarding accolade, writer after writer deserted, or declined to enter, the Catholic arena.

I have no wish to arouse that sleeping dog. I am not good at hunting the snark. Nor the little man upon the stair. I am concerned only with certain quite discernible *accidental* notes which have made their appearance increasingly in current Catholic literature during the past twenty-five years. Prior to the advent of G. K. Chesterton in Catholic literature, its tone was almost morbidly serious, as serious as the contemporaneous lithographic portraits of saints, who seemed in the last stages of chronic liver trouble. Humor was taboo. Suddenly, the *rollicking* note began to be sounded and paradox became the order of the day. But, unfortunately, the Chestertonian formula could not endow his imitators with the Chestertonian genius. The laughter was stillborn. This tendency seemed to stem from some vague notion that, since Joy is one of the fruits of the Holy Ghost, motley was the only wear worthy of the Catholic writer. "Let us be gay," and they were. What was authentic in Chesterton became quite sophomoric in his imitators.

Since Newman's day, Catholic apologetic and controversial writing has become much more urbane and graceful, but the smugly *righteous* note is still too abundant. Instead of the *noblesse oblige* that is the sign of a calm consciousness that one possesses the truth, we are too prone to assume that anyone who disagrees with us, even when we confuse arguments from sheer faith with arguments that rest upon iron logic, must be stupid or insincere, or worse, trying to justify a bad life.

So deeply rooted is this that many of us are in real danger of forgetting something important: that we are Catholic for the same reason that many millionaires are millionaires, which is that they happened to be born in the right bedrooms. Also, that many of the classic arguments which are so clear and convincing to us sound like bright metaphysical prattle to intelligent agnostics. We mistake their silence of disgust for the silence of defeat all too often. Also, that the Catholic religion rests on revelation well buttressed by reason, not the converse, and that faith is a gift. Also, that there is a close connection between faith and good works and that it is quite well known to the general public that the two are separable.

My next note is the *derivative* note, not to put it too harshly. We seem never to conceive an original idea. Witness the Catholic Book of the Month Club, the *Catholic Digest*, the Catholic Theatre Guild. The Legion of Decency is a different matter; that is the field of morals. But with appalling rapidity we have become, during the past four centuries, imitative and parasitic in the field of creation.

This is all the more unfortunate because it suggests that all the creative talent of the Middle Ages and the Renaissance (half pagan though it was) was drained off with the Reformation. This cannot be true. There is not in history a movement so dynamic and vital in the creative field as Christianity. What has happened? Frankly, I don't know.

The next note is *false refinement*. This is most perceptible in Catholic verse, which is anemic to the last degree, much of it being the baldest prose on the most commonplace thought but metrically arranged. The blood of poetry is a fusion of emotion and imagination that generates the rhythm peculiar to poetry. Our writers seem to have contracted the same morbid horror of these that raged in the eighteenth century of desiccated memory. To represent this as pure taste is futile so long as *The Hound of Heaven* remains our best modern Catholic poem. It is merely a resurgence of eighteenth-century elegance, delicacy and correctness, which were really nothing more than the trappings of poetic poverty. Just how we have come to think that we are more intellectually akin to the eighteenth century than to the Romantic periods of poetry is one of the mysteries of Catholic criticism of literature, considering that Romanticism came to full flower in the Catholic ages and was nurtured in Chivalry.

This brings us naturally to the next note, the *propagandistic* note. We are prone to use literature, not for its natural purpose, disinterested enjoyment, but as material for religious propaganda, which is all the more regrettable because it defeats its own purpose, being utterly transparent. The unproclaimed Chronological school of Catholic Criticism has one only criterion of literary excellence: ante-Reformation works are good; post-Reformation works are bad, unless produced by Catholics. The interminable and stupefyingly monotonous medieval romance with its two only themes of the vision and the code of courtly love, which is frankly immoral, is acceptable, while the romanticism of Shelley's *Skylark* and *Cloud* and *West Wind* is immoral. Why? Echo answers. Shelley is heretical, not immoral, as are innumerable other standard English writers to whom greatness is accorded by no less exacting a critic than Cardinal Newman, whom so few of us have read. The truth requisite for poetry is neither the revealed truth of theology nor the fact of science. If it were, creative literature would have no reason for existence.

It seems that our whole critical method needs to be given a new basis. Our creative work will remain what it is as long as our criticism is what it is. So long as our first question regarding a new work is, Is it edifying? (and there is far from complete accord on what is or is not edifying), our literature must be restricted to the field of religious writing in the general sense. And while this is an excellent field to cultivate, it is only a small part of the commonwealth of letters.

Now perhaps this cannot be done. Perhaps the very logic of the Catholic position will not permit a change. At least, I am far from prepared to refute Bonaventure's reduction of the fine arts to the role of handmaids to theology. Cardinal Newman denies the intrinsic possibility of what is commonly called a Catholic literature for the simple reason that a Church is not a nation. Now if our criticism must be dictated by our religion, well and good, but surely the notes touched on here, and which seem to me to be undeniably present in current Catholic works, can be eliminated, or

reduced to a minimum, without sacrifice of edification. Indeed, with a great gain to edification.

Of the current Catholic novel I know too little to have an opinion. On plays, I am better informed. Time and again during past years, when asked by college students, "What is a good Catholic play that we might present?" knowing what they required for "goodness," I could think of only one, Sierra's *The Cradle Song*. Philip Barry's *The Joyous Season* is Catholic, if you wish, but dramatically feeble. O'Neill's *Days without End* is a confused, opaque sermon, dubiously orthodox. For some reason unknown to me the oil and water of doctrine and drama simply will not, nowadays, fuse. In the few recent Catholic novels I have read, I have been conscious, though in a lesser degree, of a similar disharmony as if the material were being forced into an uncongenial pattern.

A very recent, gracefully written little book, *Shadows Over English Literature*, by Constance Julian, proposes an amazing thesis: that many great and unhappy writers, among them Coleridge, Cowper and Byron, must inevitably have been greater poets had they been Catholics. In all modesty, I believe a much stronger case for the opposite view could easily be made out. That they would have been better men, and no doubt happier men, may be conceded. That they would have written better does not follow. They might not have written at all.

It is, on the whole, the unsatisfied striving for Truth that stimulates the human spirit to great endeavor. Once Truth is found, there is the tendency to rest in it and to seek no farther. There is a certain finality in the attainment of religious truth that makes personal expression seem puny and meaningless by comparison. Gerard Manley Hopkins gave up poetry on his conversion, resuming it only at the command of his religious superior. And it is much to be suspected that, remarkable as his slender output is, he never attained the full stature of his genius. Newman's productive years were few after his conversion at forty-four. He complained of being forced, like the Persian soldier, to "fight under the lash." Two instances do not establish a rule, but they at least give ground for presumption that many more such could be found.

There has been remarkable and steady improvement in Catholic writing during the past quarter-century. But our Catholic critics have been absurdly indulgent towards any work which they found to be "Catholic," whatever that may mean and, naturally, grotesquely condemnatory of any other. Hard criticism never harmed any writer. Keats died of tuberculosis, not a broken heart. The two were equally romantic at that time.

AT HOME IN AVILA

For years I have studied at a school in Spain
That teaches my favorite science—both technique
And theory—where I hear a voice explain
The inexplicable, where I watch a woman seek
And find the elusive meaning on the page
Before she turns with the text to me at her feet;
In Avila—no matter the country, the age—
Another woman and I in study meet.
We study together even when we are merry
In Avila, when we some burden share:
But I—in the schools of the world grown aware and wary—
Learn most, at home in Avila on a stair
To the stars, when she turns away from me to tarry
With her text in the starlight; and I study the silence there.

SISTER MARY ST. VIRGINIA, B.V.M.

BOOKS

WARDEN OF WONDERLAND

VICTORIA THROUGH THE LOOKING-GLASS. By Florence Becker Lennon. Simon and Schuster. \$3.50

THERE HAVE BEEN brilliant monographs before on Lewis Carroll, but Mrs. Lennon's *Victoria through the Looking-Glass* is the first truly brilliant full-length study of that academic dichotomy in clericals who was Charles Lutwidge Dodgson in the lecture-room and the Warden of Wonderland on Saturdays and holidays. Of course, no investigation of a riddle of this complexity can ever be completely satisfactory in the absolute sense; but criticism of criticism should rest content with intelligent approximations, especially when the main outlines are limned with a sure and affectionate hand, and the relativities confine themselves to grinning mistily and provocatively in the background like Tenniel's sketch of the Cheshire Cat.

One may jibe a little at the Freudian interpretations: is the fall down the Rabbit Hole, for instance, so certainly a "birth dream," and the Rabbit so positively a symbol "for fertility" as Mrs. Lennon seems to think? One could play the same pretentious high-jinks with Frank Fay's invisible bunny Harvey as a totem of the subconscious, and with equal conviction or lack of conviction.

But, at the same time, Mrs. Lennon is more restrained than is customary with practitioners of literary psychoanalysis. She takes Freud to task for his failure to understand that *Ding an sich*, British humor; she sides with Joseph Wood Krutch in his attack on Dr. Paul Schilder, who had accused Carroll's Alice of displaying "oral sadistic traits of cannibalism," a "continuous threat to the integrity of the body," a "world of cruelty and anxiety . . . destruction and annihilation." And certainly her psychological insights are fine in the main: very possibly, to do both Freud and Mrs. Lennon justice in this context, a first-rate critical biography of Carroll may well have been impossible before this decade's inherited legacy of Strachey, Gamaliel Bradford's "psychographs," the *New Yorker* "Profiles," and the psychology of the Viennese school.

Her reconstructions of Victorian *décor* and atmosphere are neatly done; the very furniture yields up its secrets to her psychiatric probings, and mirroring "the waxen-surfaced illusion of safety, of permanence, of progress in an unbroken curve," when it was "still possible to smother dissenting voices with upholstery, with tea cakes, with manners" gleams her photographic print of Carroll's own *Looking-Glass* reverse daguerreotype of all this convention and compromise. Oxford in the 'sixties, 'seventies and 'eighties flowers slowly into enchanted life under the eyes of the reader—slowly is the operative word, for Mrs. Lennon's technique is very gradual, so gradual that a person not under the spell of *Alice* and the Queen in Black (to add Victoria to Carroll's two Red Queens and one White) might confuse her unit of leisurely effect with tedium. There is a tableau in her chapter, "An Oxford Chiel," of Carroll entertaining tiny Isa Bowman at dinner that becomes a fitting symbol for the esthetic impact of the *Alice* books, in all their exquisite, yet mechanical fragility, in all their delicate, yet mathematical whimsy. After playing the various music-boxes for the little guest, and setting in motion the clockwork bears, mice and frogs, Carroll wound up Bob the Bat for his customary flight under the high ceilings; this time Bob "flew out of the window and landed squarely on a tray that a scout was carrying. The tray crashed loudly." Evidently all the dream incongruities did not dwell in Carroll's subconscious; they lived also under the resonant *Bim Bom* of Great Tom.

Mrs. Lennon's own wit has a delightful Stracheyan bouquet. She speaks of Carroll as "the don with the luminous prose," in lilting parody of Lear. Commenting on the psychological implications underlying his ostensible phonetic reasons for assigning himself as Dodgson the role of Dodo, she queries: "Can we reconstruct our Dodo from a single boner?" She dismisses the Llandudno tourist tradition that *Alice's* Rabbit Hole came from its sandy warrens, with the offhand remark that "the Welsh rabbit has not a leg to stand on." Stracheyan, too, are her strictures on the Church

Benziger's
U. S. A. LITURGICAL EDITIONS



EDITIO
TYPICA
VATICANA

MISSAL Latin Hand For Seminarians - Small Portable Altars, etc. 4 1/2" x 7"	MISSAL Size Quarto For Church Altar Use Large Type - 8 x 11"	BREVARIUM ROMANUM 18mo. Pocket Size 4 x 6 1/2" - 4 vols.	RITUALE ROMANUM With U. S. A. Supplement 12mo. 4 1/2" x 7"
6-2002. Imposition leather red edge \$4.75	6-212. Black, imitation gold edge \$25.00	6-3023. Black, Morocco leather, gold edge \$25.00	11-2001. India tint paper. leather, red edge \$4.50
6-2003. American Morocco 7.50	6-315. Black, "genuine" leather, gold 30.00	6-4018. Black, Sheepskin leather, gold edge 30.00	11-2023. India tint paper. American Morocco, gold edge 7.50
6-2007. For Altar Use 9.50	6-417. Red, Morocco leather, gold edge 35.00	6-4025. Black, Goatskin gold edge 38.00	11-4017. India tint paper. Goatkin Morocco, gold edge 10.00
6-4017. Turkey Morocco 10.00			
MISSAL Size Octavo For Chapels, Church Side Altars - 7 x 10 1/2"	MISSAL Large Quarto For Main Altar Use Very Large Type 8 x 12 1/2"	BREVARIUM ROMANUM 12mo. Large Size 4 1/2" x 7" - 4 vols. Facsimile Printing	SACRAMENTALS 3 x 7 1/2" Baptismal Ritual Imitation leather \$3.00
12-212. Black, imitation gold edge \$15.00	6-912. Black, imitation leather, gold edge \$30.00	7-3023. Black, Morocco leather, gold edge \$22.00	Imitation leather 4.00
12-226. Red, Sheepskin gold edge 20.00	6-318. Black, Sheepskin leather, gold edge 30.00	7-4018. Black, Sheepskin leather, gold edge 30.00	Marriage Ritual 4.00
12-417. Red, Morocco gold edge 23.00	6-326. Red, Sheepskin leather, gold edge 32.00	7-4025. Black, Goatkin gold edge 40.00	Altar Blessings 0.50
	6-417. Red, Morocco leather, gold edge 40.00		THE SACCOLTA Quintet Edition Authorized by the Holy See - 12mo. 4 1/2" x 7" New English translation of Independent Prayers and De- votions of the Church, 300 pages. Printed in red and black. All the independent prayers in the Saccolta can be used for both in Parishes. Imitation leather, red edge, bound \$3.50
MISSAL DETACHED Altar Size - 9 1/2" x 12"	LITTLE OFFICE OF THE BLESSED VIRGIN Latin with English Rubrics - For Sisters		
6-2002. Imt. leather \$5.50	100-3023. American Morocco, red edge \$2.75		
6-2007. Half imt. 9.00	100-3025. G. American Morocco, gold edge 3.00		
6-4016. Morocco imt. 15.00	100-4017. R. Turkey Morocco, red edge 2.75		
	100-4017. G. Turkey Morocco, gold edge 4.00		
	Edition for Priests - Office Only		
	100-3023. R. American Morocco, red edge \$2.50		
	100-3025. G. American Morocco, gold edge 2.50		
	100-4017. G. Turkey Morocco, gold edge 3.50		

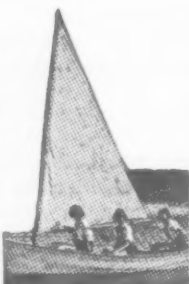
Printers to the Holy Apostolic See and the Sacred Congregation of Rites
BENZIGER BROTHERS, Inc. • 26-28 Park Place • New York 7, N. Y.

◀ **SELECTED — APPROVED — CATHOLIC — CAMPS** ▶

TEGA WITH A
Catholic Camp for Girls

On the sunny top of the Poconos.
800 acres on private lake, 3 hours
from N. Y. and Phila. Superbly
equipped. Riding, golf, swimming,
sailing, canoeing, aquaplaning, arch-
ery, hockey, tennis, dancing, dra-
matics. Junior Camp. Private chapel
on grounds. 27th year. Catalog.

MISS MARY A. LYNCH
390 Riverside Drive, New York 25, N. Y.
(After June 1st, Mount Pocono, Pa.)



CAMP NOTRE DAME
LAKE SPOFFORD, NEW HAMPSHIRE

In the Foothills of the White Mountains
NINE WEEKS—FOR BOYS 6 TO 16 YEARS
Massive Dining and Recreation Halls Completed in 1941
RESIDENT CHAPLAIN, PHYSICIAN, NURSE
Rates: \$175 per Season. \$22 per Week
FREE Round-Trip Transportation Between N. Y. City and Camp
**A Camp Like Notre Dame Is Almost a
Necessity for Your Boy in These Times**

Address Inquiries to
JOHN E. CULLUM, Director
STATE-CAPITOL BUILDING, UNION CITY, NEW JERSEY
Phone: UNION 3-3840

—THE SERMON ON THE MOUNT—

by Our Lord and Saviour Jesus Christ
attractively presented in a 32-page pamphlet.
Per dos. \$1.—At All Catholic Book Stores—Per 100 \$6.
33 BARCLAY ST. **C. WILDERMANN CO.** NEW YORK 6, N. Y.

THE NEWMAN BOOKSHOP—Catholic Booksellers

Westminster, Md., and 826 Newton Street, Brookland, D. C.
Catholic and Secular Books of All Publishers Promptly Supplied.
Best Library Discounts to All Catholic Institutions. Secondhand
Catholic Books Bought and Sold. Catholic Libraries Purchased for
Cash. Catalogue issued monthly to Reverend Clergy and Religious.

of England; but here, whatever the merits of her contentions in regard to Carroll and Charles Kingsley, it is misleading to say that George Macdonald "withdrew there." On the contrary, he rested content after providing Anglicanism with its sweetest nineteenth-century mystic, the spiritual progenitor of G. K. C. and C. S. Lewis. Finally, it is a minor point but, while Morley and Nathan are cognate spirits in some respects, David Garnett's fox lady and James Hilton's Shangri lamas do not belong in the same gallery with the Hatter and the Hare.

CHARLES A. BRADY

JOSTLING DEATH FOR KNOWLEDGE

SOUTH AMERICA CALLED THEM. By Victor Wolfgang von Hagen. Alfred A. Knopf. \$3.75

THE WORLD has never had to lament a lack of men willing to risk their skins for a sack of jingling gold. Of less mercenary stuff were made the "heroic and tenacious lives" of this glowing book on South-American exploration.

In May of 1735 Charles-Marie de La Condamine led an expedition of ten scientists to Quito in the Ecuadorian Andes. Its lofty purpose was to settle a petty squabble already in the steaming stage and about to blow the lid off the French Academy. The earth around its middle—was it pinched or paunchy? Two years were assigned for the frivolous venture.

With measuring chains, theodolites and telescopes, the intrepid Frenchmen climbed the plains of Changalli and the giant Cotopaxi, "shooting flames 2,000 feet in the air." They scaled Pichincha and "for twenty-three days they lived on top of the 16,000-foot volcano." Blasted by winds and beaten by hail they "wandered from one frigid mountain station to another." After six years they were still perched on high peaks and squinting at the stars.

In the seventh year Condamine counted the cost of measuring a single meridian. "Couplet was dead, Senièrgues murdered, Morainville killed, Jussieu and Mabilion crazed beyond repair." But the arc had been measured. And the measurement revealed that, like Falstaff, the earth had an equatorial bulge.

That he won a place among the Forty Immortals of France was not Condamine's greatest achievement. He aroused all Europe to a new and intense interest in the land of the conquistadores. His was the flame which ignited in others desire to open the stocks of scientific wealth lying untapped in the green tangles of Amazonian jungles and on the burning paramos of Peru and Patagonia. Of these, most famous by far are the names of Alexander von Humboldt and Charles Darwin.

Too little known is that of Richard Spruce, "one of the greatest botanical explorers in history." Fever-spent and out of funds, he returned to England after seventeen years collecting 30,000 specimens of plants and compiling twenty-one vocabularies of Amazonian Indians. But for him there awaited "no parades, no universal celebrations such as were held for Humboldt; no burial in Westminster Abbey like that accorded Darwin." Nothing but an honorary degree from the Imperial German Academy.

The stirring events of the book are too many for the reader not to applaud its author. The tragic episode of Madame Godin in the eighth chapter alone will astound him. And certainly he will doff his cap in salute to Richard Spruce as the ideal of men who, seeking knowledge for its own rich recompense, jostle death and expect no other coin.

MICHAEL J. HARDING

FUSING RUSSIAN GOOD TRAITS

DASHA. By E. M. Almedingen. Harcourt, Brace and Co. \$2.50

IT IS DIFFICULT to write a short review of *Dasha*, because the novel is so full of beautiful prose that one is tempted to quote one passage after another; what is better still, the thoughts so beautifully expressed are clean and true, full of strength and courage.

Those who read *Frossia* will remember Dasha, the destitute, crippled child who was sent to a sanatorium in the Crimea. This new novel opens twelve years later; Dasha is now cured, and returns to Leningrad where she visits Frossia briefly. She then goes on to Kraspole, a suburb of Leningrad, to live with her mother and stepfather; she finds the whole atmosphere of the house alien to her every hope and ambition. Her efforts to develop as a woman and as an artist form the central theme of the book. She has to conquer pride, selfishness and hatred before she can achieve the "quiet" she craves, the quiet Frossia has, the serenity that comes from a heart full of charity and a soul at peace with itself. She learns much from Frossia, and in one crisis she gets the advice she most needs from Igor, Frossia's husband; he tells her: "You can never, never pay cruelty with cruelty. . . ."

She cries out: "I could not help it. I have lived with hatred too long, and hatred grows and spreads like mildew on a damp wall, and all of you gets soiled."

Igor replies: "I know. But what you have done has soiled you even more. . . . Hatred and cruelty are like cankers; they eat into you. . . . Your mother will forgive you. But your words will slash at you and darken many an hour for you. Any hard word is a knife, Dasha, a knife that slips in your own hand and hurts it."

Dasha is comforted by the words of gentle Trofim who in the midst of atheism comes to know God; he tells her: "There is a hatred that burns so fiercely that it soon comes to embers, and there is good sorrow in the ashes, and that is your hatred. Christ will forgive."

She finds much peace working in the shop of the toy-maker, Lev Kirillich, and there she finally has the joy of knowing that she has made something truly beautiful. She shares the glory of love and mutual understanding with Gleb who had survived a horrible childhood and lived a life of desperate loneliness until he knew Dasha; he writes: "Yes, I must speak . . . for love has come to my door, and made all the worlds my own, and I know I must cease belonging to myself and cherishing the house I have built for my use, where I now live alone with my bliss and my agony. I must widen, widen, widen my habitation. A lodgment raised for self would be too small and mean for such a guest."

Miss Almedingen's autobiography, *Tomorrow Will Come*, is intensely interesting; *Frossia* is a good novel; *Dasha* is an excellent novel—perhaps even a great one. The three books together are a social history of Leningrad, and to some extent of Russia, from the Revolution to the siege in the winter of 1940; through all three there is a great love of Russia and the people of Russia, and the conviction that, in spite of revolution, purge, famine and war, the good in the old and the good in the new can be fused into a good way of life. The author includes among her characters the weak and the strong, the mean and the generous, the believer and the unbeliever, the evil and the good, but always she writes so as to incite admiration and emulation of the strong and the virtuous. While she has not yet mastered the art of transition, she writes gracefully, fluently and vigorously. *Dasha* will long be remembered by those who are fortunate enough to have the pleasure of reading it. MARY L. DUNN

TOWN MEETING COUNTRY. By Clarence Webster. Duell, Sloan and Pearce. \$3

IN HIS "PROLEGOMENON" to a recent edition of an Anthony Trollope novel, A. Edward Newton recalls the story of the old lady "who, having the Bible read to her, remarked that she had always thought the most blessed word in it was the word Mesopotamia." Certainly Mr. Clarence Webster regards the word "sensible" as our most blessed, if we may judge from the number of times he uses it in this characterization of the Puritan and the Yankee. It is an extremely malleable word, too, being shaped by context to an amazing variety of meanings.

The Puritan was preeminently "sensible," primarily a "pragmatist." For him the ultimate and transcendental entity was the "Town," to which all else was contributory, subsidiary. Religion was the servant of the Town and an honored bondsman as long as it was content with its lot; but intolerance was the only "sensible" reaction to dogmatic differences which shook the "sensible" unity of the Town. Within

NEW 16MM SOUND PROJECTORS

NOW AVAILABLE TO

SCHOOLS-CHURCHES-ORGANIZATIONS

Visual Education Saves Hundreds of
Hours of Instruction and Lectures

There Is No Stronger Teaching Force Than

SIGHT—SOUND—SEQUENCE

Ask for our new 16-mm. Sound Film Catalog.

SUNRAY FILMS, INC.

810 Film Building

Cleveland 14, Ohio

LOYOLA SCHOOL

FOR BOYS FROM AGE EIGHT

980 Park Avenue, New York 28, N. Y.

Conducted by the Jesuits

FIVE UPPER GRADES
OF ELEMENTARY SCHOOL

★

FOUR YEARS
OF COLLEGE PREPARATORY

★

A Catholic Day School with traditional classical
training and special emphasis on Mathematics and
Science. Special Course in Aeronautics.

Fully Accredited.

★

MILITARY TRAINING

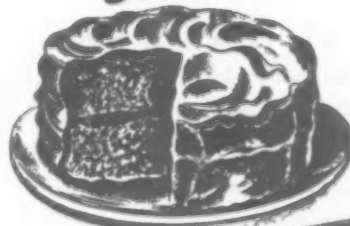
Military Uniform worn in school

★

Complete Program of Athletics

Apply to: Rev. Walter A. Reilly, S.J., Headmaster

FOR BAKING
SUCCESS!



... use Sexton Spices,
preferred for their fragrance and fresh-milled
potency by leading chefs
and bakers since 1883.



The Magic Touch!



SEXTON
QUALITY FOODS

COLLEGE OF THE HOLY CROSS

WORCESTER 3, MASSACHUSETTS

1843 - 1945

Entrance by Certificate or by Examination
Conducted by the Jesuits

DEGREES, A.B., B.S.

BACHELOR OF ARTS

BACHELOR OF SCIENCE IN BIOLOGY, CHEMISTRY,
PHYSICS, BUSINESS ADMINISTRATION, HISTORY,
SOCIAL SCIENCE AND EDUCATION.

Next Entrance Class July 1, 1945

Bulletin of Information on Request

Address Dean of Freshmen,
College of the Holy Cross, Worcester 3, Mass.

"What till then no founder of a religious
order had thought of—to make the religious
life common property—he (St. Francis) was
the first to devise."
—BENEDICT XV

HIDDEN POWER

The text of the rule of the Third Order of St. Francis
with a key to its interpretation.

A RULE OF LIFE

Fundamentals of the Third Order—practicalities—of
interest to the cleric and layman alike.

THE ORIGINAL RULE OF THE TERTIARIES

Perspectives of the present-day Rule. First time pub-
lished for the general reader.

The three publications, 25 cents coin or stamps

CENTRAL OFFICE

3200 Meramec St. St. Louis 18, Missouri

Father to Son and Father to Son
FOR THREE GENERATIONS

Clerical Tailors

of the better kind

YOU will be surprised at the perfection
—the beautiful materials

You get the experience of descendant
artists at the lowest prices of the trade.

Place your order now with

VICTOR PASCAL 178 FIFTH AVENUE
NEW YORK 10, N. Y.
(At 22d Street)



CRANWELL PREPARATORY SCHOOL

Catholic school for boys, under di-
rection of Jesuit Fathers. Four years
college preparatory; eighth grade.
Complete courses in mathematics,
languages and sciences. Good study
habits. 400-acre estate beautifully
located in the heart of the Berk-

shire Hills. All sports for all sea-
sons. 18-hole golf course. Resident
nurse. Catalog on request.

426 Lee Road, Lenox, Mass.
Rev. Maurice V. Della, S.J.

eighteen lines, Mr. Webster uses the word "sensible" four times as a description of the Congregationalism of the earlier days, before religious ferment caused the ministers "to interfere unduly with town government," and so forfeit their high estate. This illustrates the basic "pragmatism" of the Puritan who was "willing to forget theory if the end sought was a righteous one," i.e., sensible.

It seems to me that Mr. Webster approached his task, forgetful of Belloc's admonition that "it is . . . difficult to remember that the men of any particular time had no conception of what we know upon their future." He is a Puritan spokesman, frequently in the first person plural; and this presupposes an essentially unchanged continuity of tradition from his ancestors down to himself; yet he elsewhere admits a fracture of that heritage. The Yankee, he declares, is a difficult figure to understand and describe, compounded of contradictions—and that is true, of course, of Yankee, Hindu, Hottentot and man himself. Surprising, then, is Mr. Webster's cavalier dismissal of the "mad Celt" with a few random, misleading predicates plucked, one might think, from the "stage Irishman" of the eighteenth-century drama. Strange, too, is his "Anglo-Saxon" condescension to other lesser breeds.

He makes his ancestors out to be dour, materialistic men, whose lives were bounded on the east by birth, on the west by death, above and below by vague vapors and sulphurous fumes. Their many splendid qualities are minor tints in the composite picture which the author views with genial and amused admiration. This is a hymn of praise to his forebears, but it has the depth and tone of an organ recital on a cash register.

WILLIAM A. DONAGHY

ANYTHING CAN HAPPEN. By George and Helen
Papashvily. Harper and Bros. \$2

THIS BEST SELLER is a wholesome and amusing record of the trials and fun a poor Russian immigrant has in trying to adjust himself to the new life in the United States. It is written in Georgio-Russo-American dialect, which seems one-third a genuine thing, and the rest of it made up artificially out of the genuine. But that trick is not to be utterly condemned. The gayety of the story is Christian, and it is difficult to see how it differs very much from the gayety of the Poles, the Italians, the Greeks and the Slavs, or many another that could be mentioned. The narrative is filled with metaphors and other assorted tropes. Some are quaint, e.g.: "What are you doing [packing up such an enormous lunch]? Maybe you expect to meet Easter on the way someplace?" Others are almost classical, e.g.: "His voice creaked on the song like a dry ox-yoke." Others are certainly too much made to order from a design. But the parts of the book that are good are so very good, it seems inevitable that the story be made into a play. With Mr. Papashvily himself in the leading role, it would be a hit.

THOMAS BUTLER FEENEY

THE BROKEN PITCHER. By Naomi Gilpatrick. The Dial Press. \$2.50

A STRANGE FIRST NOVEL, obsessed by dreams and uneasy symbolism, weighed down with an absurd preciousness and the unabsorbed erudition of an undergraduate notebook, *The Broken Pitcher*, though remarkable for depth of penetration and a sense of the inner significance of human relationships, still fails in achieving convincing portrayal of its characters. Miss Gilpatrick has a clear abstract idea of her novel, but she does not convey it successfully through the characters she has drawn.

Into a household outwardly calm, consisting of a mother and daughter and two women friends, comes the disturbing personality of the mother's second husband. The daughter, Sharon O'Dell, student at a Catholic college, has long idealized her parents' marriage. She cannot at first accept or even believe in her mother's unexpected second marriage to a distinguished cancer research specialist. Sharon's love for her mother and her realization that she is truly happy in the new relationship soon reconcile her. Completely unreconciled and reproachful, however, are the two eccentrics who share the house, Miss Winter, neurotic and egocentric, and vivacious, faddish, thrice-married Mrs. Parr. For Sharon, two further shocks are in store. First, she discovers that "Mr. Stewart," her stepfather, is her "portal walker"—her title for the ideal of her dreams. The second shock comes when

her mother reveals to her the secret of the bizarre relationships of the household. Love and pity for her mother, and determination not to go the way of the unhappy Miss Winter and Mrs. Parr, lead Sharon to a final, wise decision.

The religious element is unfortunately handled with little ease, and is introduced casually and sometimes awkwardly. Sharon's final choice is made definitely on a religious basis, a deep, fundamental motivation, to be sure, but one not sufficiently prepared for in her previous actions. Her love for her mother is shown constantly, but her religious fervor is almost unguessed until the moment of decision, and the rightness of her choice is artistically marred by its failure to appear completely convincing or real.

Miss Gilpatrick is a graduate of the College of Saint Elizabeth and, while doing graduate work at the University of Michigan, received the Avery Hopwood Major Fiction Award of 1943 for *The Broken Pitcher*.

JOSEPHINE NICHOLLS HUGHES

VOYAGE OF THE GOLDEN HIND. By Edmund Gilligan. Charles Scribner's Sons. \$2.50

EDMUND GILLIGAN is a story teller *par excellence*, and his *Voyage of the Golden Hind* is one of the best stories of the sea that have been written in many years. It is a leisurely tale, yet it is packed with excitement and interest. It is a story that is constantly trying to get on its tumbling way, but it is kept in check by a superb suspense.

Captain John Bannon, who loves the *Golden Hind* and her owner, Nora Doonan, speaks a homely language as he spins his yarn of intrigue and treachery that took place after the *Hind* set sail from Gloucester to fish the northern banks. His is the vigorous expression of a man who feels keenly the story which he tells because it is the story he has lived.

Rising to dizzying climaxes with a smack of his literary lips, he leaps back to a quiet narrative. That, for all its almost irrelevant nature, keeps the interest alive and brings it to even greater heights before it finds satisfaction in a delightful exhaustion.

John Bannon meets villainy aboard the *Hind*, but he brings the ship back to Gloucester purged of the evil that was plotting her ruin. He brings back Nora, bereft of a false lover—and of course he comes back himself, with Nora.

This is truly a refreshing story. It will make you laugh; it will make you cry; it will make you wait. And you will love it.

JOSEPH R. N. MAXWELL

FAMILY ON THE HILL. By Ambrose Flack. Thomas Y. Crowell Co. \$2.50

IN AN ERA when a single child is regarded as a rather frightening responsibility, it is remarkable to discover, even in a novel, a family like the Otters. Mrs. Otter has a child every year. Children are accepted as naturally as life itself and loved fiercely and tenderly. Of course, there is no money and, on one occasion, literally no roof over their heads! But the Otters do not merely survive in their dilapidated, vine-covered house (usually not very clean and sometimes minus furniture), but they live and develop. Minor crises such as hunger, fire and flood do not impair in the least their inborn hospitality, courtesy and intelligence. The fact that there are sixteen children in no way obscures the intense individuality of each of them.

It is true that, as a novel, *Family on the Hill* is spun out on a tenuous thread. The feeble attempt at a slight plot and structure is awkward. The writing is artless, and there are some near-approaches to sentimentality. But the reader is inclined to overlook the obvious limitations of the form of the book in his pleasure in a rare creation—an harmonious family of eighteen human persons, interpreted with warm-hearted humor by the author.

JOAN C. GRACE

REV. MICHAEL J. HARDING, S.J., is professor of Philosophy at Boston College.

MARY L. DUNN, a graduate of the University of Maine, lectures and reviews extensively in the field of current literature.

REV. JOSEPH R. N. MAXWELL, S.J., is President of Holy Cross College.

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN
A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training, Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.

Exceptional Opportunities in Art.

Beautiful Buildings. Interesting Campus Life.

For further information Address the Dean

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Science, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.

FORTY MINUTES FROM NEW YORK

INCORPORATED IN 1897

TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur

For Particulars Address the Secretary of the College

Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph—Offering A.B. and B.S. degrees. Standard Pre-Professional Courses for Preparation for Teacher-Training, for Secretarial Science, for Home Economics, for Social Service and Pre-Medical are offered.

For Catalogue, Address The Registrar

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

A Catholic College for Women conducted by the religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the Main Line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514

Immaculata Junior College, Washington 16, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. Two year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY — Four Year College Preparatory
Dunblane Hall — Grades 1 to 8. Address: The Secretary

Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

..... 146th Year
ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary
Courses, Boarding and
Day. Sports, Advantage
of Country Life in the
National Capital.

ACADEMY OF SAINT JOSEPH IN-THE-PINES BRENTWOOD, LONG ISLAND NEW YORK BOARDING and DAY SCHOOL FOR GIRLS

Address: Directress

School Departments
Elementary and High
Affiliated with the
State University

Complete courses in Art,
Vocal and Instrumental
Music, Commercial Sub-
jects; Extensive Grounds;
Athletics; Horseback Rid-
ing; Outdoor Skating Rink

THEATRE

THE FIREBRAND OF FLORENCE. You are probably more familiar than I am with the details of Benvenuto Cellini's versatile genius. He was a goldsmith, sculptor, swordsman and, at least in his own opinion, an irresistible ladies' man. In an age when blood-letting was a casual practice among the highborn, he seems to have been more proficient than most in puncturing the hides of his compatriots, a talent which caused him to be dubbed "The Firebrand" and become the subject of an entertaining operetta written by Edwin Justus Mayer and Ira Gershwin, produced by Max Gordon, and currently showing at the Alvin Theatre.

The story deals with the phase of Cellini's career when the current girl of his dreams was one Angela, a fair resident of his native Florence. Complications develop when the Duke of Florence shows more than an avuncular interest in Angela, while his Duchess wants to play around with Cellini. Circumstances frustrate the intentioned infidelity of Duke and Duchess, forcing them to remain in their connubial bedroom. If you suspect that the story accentuates Cellini's sex life, while practically eliminating his genius, you have guessed right. In modern dress, without Kurt Weill's ingratiating music, the story would be a soporific farce attempting to be racy but only succeeding in being tedious.

It is saved from monotony by a vivacious musical score, spirited ballets, handsome sets and, most of all, gorgeously costumed ensembles. The Florentines apparently loved to array themselves in fine raiment and as they appear in *The Firebrand*, in costumes by Raoul Pene DuBois, their flaming silks and shining satins are a beauty to the eye.

The vocal music is at its best in the choral numbers. Both male and female choirs are melodious and they are peer to any chorus in town when their voices blend in mixed ensembles. While there are no breath-taking voices among the principals, all of them sing well enough for the importance of their roles, the men considerably better than the women. The intermission music by the orchestra rates and wins applause.

The acting, in most instances, is competent. Melville Cooper as the Duke; Lotte Lenya, the Duchess; and Paul Best, the French Ambassador, interpret their roles with artistry approaching excellence. Earl Wrightson, as Cellini, is good-looking; and Beverly Tyler, his Angela, is beautiful—if one is a gentleman who prefers blondes.

John Murray Anderson directed the production; sets and lights are by Jo Mielziner. While *The Firebrand* may not be a show to remember, it is melodious to hear and colorful to see. Cellini's beard is interesting; and Maffio, the heavy villain, has an appropriately churlish snarl.

SPECTATOR

FILMS

THE HORN BLOWS AT MIDNIGHT. The blend of fantasy and slapstick that has been whipped up here is, to say the least, not always satisfying. Jack Benny, in a typical role, is cast as a trumpeter in a radio band who falls asleep and dreams that he is a celestial musician, sent to earth to blow the horn that will sound Doomsday. Saying that his escapades with humans and fallen angels are ridiculous, is putting it mildly. Between his one-time heavenly companions who constantly attempt to frustrate Benny's mission, and a very corporeal cigarette-girl who tries to take his mind off his work, the most outlandish situations develop. More than a few minutes are given over to people dangling precariously from roofs and the rescues therefrom—maybe some cinemagoers are still highly amused by these old-time tricks. Alexis Smith is the angelic creature who tries to help the celestial trumpeter on his mission, while Dolores Moran is the girl who distracts him. Allyn Joslyn, Reginald Gardiner, Guy Kibbee and John Alexander are some of the other members of the cast. Because the film treats the heavenly scenes—and makes other references to the hereafter—in a flippant manner, it may offend some of the audience; and parts of the offering are certainly in poor taste. However, it is suggested to adults as mediocre. (Warner Brothers)

A MEDAL FOR BENNY. That some people are willing to make capital out of a dead war hero, a winner of the Congressional Medal of Honor, is the theme of this unelaborate tale. Set near the Mexican border, this is the story of how a simple fisherman meets fame and would-be adulation when it comes to him. Benny, the town's beloved ne'er-do-well, becomes a national hero in the Philippines, but he dies to win the honor. Local politicians see a chance for personal publicity, so they try to ingratiate themselves with the hero's father (J. Carrol Naish), but he handles the situation in a most appealing and memorable way. Dorothy Lamour is the bereaved sweetheart of Benny. The satisfying human quality here will moderately interest older people. (Paramount)

SALOME, WHERE SHE DANCED. Believe it or not, this film with the incredible title turns out to be a mulliganstew brewed with a dash of history, some bits about royalty, a stage-coach trip across our American desert, entertainment in mining and frontier towns and finally some sequences in San Francisco of the late 1800's, and all centered around a ballet dancer. Yvonne de Carlo, a newcomer to the screen, has the leading part. There is continuous action, and some beautiful Technicolor, but objection is made to a suggestive dance. (Universal)

MARY SHERIDAN

PARADE

TWO WEEKS OR SO AGO, a Chicago woman reported to police that a pickpocket had lifted her wallet. The day after, she received the following letter signed "Jim the Dipp": "Lena—I am an honest pickpocket. I return your cards and photogs—they are valuable to you. I steal your pocketbook wid two \$—you never will miss 'em. I am hungry, so I keep. Luck to you, kidd. Try not be so easy for other dippys from now on. You too eesy. I just reached in an took. Sorrey. But try not be so eesy. I remane, Jim the Dipp." . . . Jim the Dipp's advice infuriated the lady more than did the monetary loss she sustained. Angered by the Dipp's letter, she completely forgot the shrewd analysis of Bailey: "The worst men give oft the best advice," and thus she inadvertently verified not only the canny remark of Publius Syrius: "Many receive advice, few profit by it," but also the axiom of Lord Chesterfield: "Advice is seldom welcome; and those who want it the most, always like it the least." . . . While this lady was manifesting the repugnance of human nature to advice, Jim the Dipp was exemplifying another deep-seated human trait—the urge to hand it out. "Nothing," says La Rochefoucauld, "is given so profusely as advice." . . . "Who cannot give good counsel?" exclaims Burton. "'Tis cheap, it costs them nothing." . . . Why, one may inquire, does there exist in human nature a vehement

urge to proffer advice without a correspondingly vehement desire to receive the advice? . . . Aesop makes an honest effort to throw some light on this puzzling phenomenon in the following word picture. . . . A boy bathing in a river was in danger of being drowned. He called out to a traveler, passing by, for help. The traveler, instead of holding out a helping hand, stood up unconcernedly and scolded the boy for his imprudence. "Oh, sir!" cried the youth, "pray help me now, and scold me afterwards."

Some years ago in a sparsely settled region of this country, a group of children were being examined for Confirmation, while their parents looked on. When the teacher asked a little boy: "Why did Christ die?" the youngster answered: "I didn't know He had died." Losing patience, the teacher gave him a tongue-lashing. "Don't scold my boy," shouted the father. "We live way out thar, an' news is slow comin' in to us. Fact is, I didn't know Christ died, either." . . . Untold millions today are floundering around in abysmal spiritual ignorance. . . . Scolding, counsel without help will accomplish nothing. . . . Incredible though it seems, they never heard the two-thousand-year-old news. . . . Somehow or other, the news must be gotten through to them—the news why Christ died, that He lives.

JOHN A. TOOMEY

ART

FIFTY-SEVENTH STREET, New York, with its numerous commercial galleries, sets the fashion in American art. Not that this condition is necessarily destructive of the quality of the art. On the contrary, the standard set by many of the galleries has been comparatively high. Their less fortunate aspect, however, derives from the fact that they divert, or limit, the development of a creative and native expressiveness. Like the shops of American *couturiers*, which these commercial art galleries somewhat parallel, the attention is concentrated on Paris and its products, rather than on an indigenous, American art. And this adversely affects most of the American artists and public museums throughout the country.

While a trip through the Middle West, such as that I am now making, brings a consciousness of a more completely American environment, one looks in vain for its counterpart in art. It is now fifty years since an architecture which was distinctly an American innovation appeared in this Middle-Western region, but nothing comparable to it in either painting or sculpture has as yet shown itself. This fact was emphasized by a visit I paid with Father Edward Klein of Saint Thomas College to the Minneapolis Institute of Art and to the Walker Art Center of Minneapolis. Both institutions are a credit to the enterprise of the citizens of an unusually delightful city, but both, in different ways, represent an effort to measure up to New York standards. This we must regard as matter for regret.

One of these museums, the Walker Art Center, under its director, Mr. Earl Lawlor, has been rejuvenated and it is now of the less pretentious art-display type. In this it conforms to the logical, modern-museum technique, which makes the art a matter of objective interest and subordinates the museum environment, or background, to it. Its permanent collection of contemporary art, while not of the very highest type, is marked by a uniform plane of artistic competence and excellence. The traveling exhibition consists of Harry Sternberg's series of portraits of other artists, in which are mingled his facility as a draftsman and painter, and a mordant type of humor.

The contrast to this museum exists in the Minneapolis Institute of Art, which is a building characteristic of the period in American life which Lewis Mumford has called that of the "imperial façade." It possesses the usual architectural ingredients of numerous classical columns and a grand staircase. The collection of medieval, Renaissance and post-Renaissance paintings which it houses, while not in the first-rate category, are still of interest. The Institute's current bow to modernity is an exhibition of the wood sculpture of John Rood, which displays more technical ability than it does artistic individuality. This artist seems not yet to have found a personal language; his sources in the work of distinguished contemporaries are very apparent, but we can hope this is only a passing and eclectic phase of his development as an artist.

BARRY BYRNE

CORRESPONDENCE

TRUTH ABOUT CHINA NEEDED

EDITOR: Richard Willier's article in *AMERICA* for March 10, *Shall We Sell Out China To Russia?* fills a need that is urgent, imperative. Too long has the Communist-fed press been pouring out rumors to discredit the leaders of the Chungking Government. The necessity, yea, the duty to rectify falsehood and to demand justice for the right cause calls more insistently than ever.

I wish to thank the author of that challenging article for his splendid job in vindicating the truth about China.

At no time has the China situation been of such vital gravity as the present. For—to quote a passage from *Time* magazine which confirms Richard Willier's point—"if Chiang Kai-shek were compelled to collaborate with Yen-an on Yen-an's terms, or if he were forced to lift his military blockade of the Chinese Communist area, a Communist China

might soon replace Chungking. And, unlike Chungking, a Communist China (with its 450 million people) would turn to Russia (with its 200 million people) rather than to the U. S. (with its 130 million) as an international collaborator."

Spokane, Wash.

WONG HWA CHUEN

TRIBUTE TO MR. CROWE

EDITOR: It is my wish to compliment *AMERICA* and Mr. Crowe for the article appearing in the March 24 issue of *AMERICA*, entitled *Teach Them to Be Human*.

When one looks upon (might I use the expression?) cultured monsters growing up in our midst today, one begins to wonder. The article to my mind is expressive of the one and only attitude toward education that will save our young people. Might I add that it was indeed a pleasure to find that there was at least one in our non-sectarian educational system who realizes well the purpose of education, so well expressed by Pope Pius XI of happy memory who said: "Education consists essentially in preparing a man for what he must do here below in order to attain the sublime end for which he was created."

Cornell, Wis.

WM. P. KEOHANE, O.M.I.

UKRAINIAN CATHOLICS

EDITOR: I have been reading your very fine magazine for many years. Unfortunately I have found nothing in it about the problem of forty million Ukrainians.

Prior to the First World War, the Ukrainians were forced by the Tsar to accept the Orthodox Faith—under Mr. Stalin they have no religion at all. Now, with Eastern Poland (Galicia) under Communist rule, another eight million faithful Catholics are lost.

We feel that, in the name of one million Ukrainian Catholics in North America, you should take up their battle as urgently as you do that of Poland.

New York, N. Y.

MARK MICHAELS

THE COURSE FOR SPAIN

EDITOR: In support of the position taken by *AMERICA*, as it is reaffirmed in the footnote declaration of April 14, 1945, I should like to add the authoritative opinion of Prof. Guido Gonella, editor of *Il Popolo* (Rome) and former Foreign Editor of the *Osservatore Romano*. Gonella is well known here for his book, *A World to Reconstruct*, translated by T. Lincoln Bouscaren, S.J.

He published an article (*Il Popolo*, January 5) entitled "Spain among thorns" (*La Spagna fra le spine*). I confine myself to quoting the following passages:

Spanish Republicans recently assembled in Paris showed far more forethought and patriotism [than others] in expressing the desire to discuss with Franco himself the way of avoiding a new civil war. This is the wish of all the friends of Spain.

After having quoted the *Times* of London on this subject, Professor Gonella affirms:

We have not hidden our criticism of the Falangist policy, of the totalitarian regime of a one-party system, though, as Lord Templewood pointed out, it has only some points in common with the totalitarianisms of other countries. Franco himself has had recently some not irrelevant frictions with intransigent chiefs of the Falange.

After some other considerations, *pro* and *con*, of Franco's policy, Gonella asks: "How will it be possible for Spain to turn herself towards a democratic policy without renewing explosions of hate and the system of firing squads?" Guido Gonella put confidence (probably too much confidence) in Gil Robles; but his conclusion is a common hope: "It is of supreme interest for all European nations to encourage the efforts of Spaniards to extricate themselves from such thorns without new blood and the barbarisms of a new civil war."

Brooklyn, N. Y.

LUIGI STURZO

NAZARETH COLLEGE

ROCHESTER 10, N. Y.

Conducted by the Sisters of St. Joseph

Courses leading to A.B. and B.S. degrees. Liberal Arts, Science, Speech and Dramatics, Social Service, Teacher Training, Commerce, Fine Arts, Public School Art, Public School Music, Premedical, Nursing, U. S. Cadet Nursing. College fully accredited by State and by National Board.

College of New Rochelle

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Offering A.B. and B.S. degrees

Accredited by the Association of American Universities

WESTCHESTER COUNTY

Sixteen miles from Grand Central Station, New York

URSULINE COLLEGE

NEW ORLEANS 15, LOUISIANA

Conducted by the Ursuline Nuns of the Roman Union

AFFILIATED WITH THE CATHOLIC UNIVERSITY OF AMERICA

For further information, address the Dean, 2635 State St.

COLLEGE OF MOUNT SAINT VINCENT SCHOOL OF NURSING

conducted in cooperation with

ST. VINCENT'S HOSPITAL, NEW YORK CITY

offers courses leading to Diploma of Nursing and Bachelor of Science Degree with a major in Nursing

Write for Bulletin A

DIRECTOR OF NURSING

COLLEGE OF MOUNT SAINT VINCENT

Mount Saint Vincent-on-Hudson, New York 63, N. Y.

College of Saint Elizabeth

A CATHOLIC COLLEGE FOR WOMEN, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Standard courses in arts and sciences. Commerce, home economics, pre-medical, medical technology, teacher training, music, B.A. and B.S. degrees. Address Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women Conducted by the School Sisters of Notre Dame. Exceptional Advantages. FOR INFORMATION ADDRESS THE REGISTRAR

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON
NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal Arts. Confers B.A., B.S. degrees. National Defense Program, Pre-Medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all depts. Athletics.

EXTENSIONS: 1027 Fifth Ave., New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.; Fifth Ave. & 84th Street, New York, N. Y. Address Reverend Mother.

JESUIT HOME MISSION—ONLY A CHAPEL now. Help us to GROW. Small contributions are PRECIOUS and WELCOME. Rev. John A. Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

THE WORD

A GREAT SAINT once wrote: "It is not difficult to obey when we love that which is commanded." He might have learned that merely from watching children, or he might have had in mind the prayer of the Mass for the Fourth Sunday after Easter: "Grant that we, Thy people, may love what Thou dost command and desire what Thou dost promise; so that, amid the changing things of this world, our hearts may be fixed where true joys are to be found."

For our happiness it is very important to "love what Thou dost command." We can, if we wish, think of God's commandments as irksome, repressive commands that keep us against our will from doing so many of the things we might want to do; and our obedience is an unwilling, disagreeable thing. We may look upon them as safeguards, warning us away from the things that will do us harm and cause us misery; and our obedience becomes then a wise and sensible thing. Or we may go farther still and try to see them as the directions of God's love inspiring us to achieve all that is truly beautiful and lovable in life; and our obedience to them becomes a happy, eager obedience, motivated by love.

Our basic attitudes towards things often make the difference between contentment and misery, between drudgery and romance. The same housework may be the daily drudgery of the paid servant, or it may be the happy busy-ness of a mother who loves her home and her family. Study may be the grind of cramming for exams, or it may be the thrill of learning new and wonderful things. Hardships in home life can cement the love of two people or can build a barrier of bitterness that destroys all love.

In like manner, our whole life, without any change at all in its externals, could become a happier thing if we could come to "love what Thou dost command." Everything that God commands is really beautiful. The keeping of the Sabbath with its early hours given to God, and the quiet, restful hours, or the noisy, boisterous hours in the heart of a family—God surely has a beautiful thing in mind in that commandment. The purity of the Sixth and Ninth Commandments, that deep reverence for our bodies as the temples of the Holy Spirit, the reverence for the image of Mary that is in every woman, the reverence for the power of new life in human beings, the pure joy that there is in physical communion that is part of the great love that is the love of marriage: surely in commanding such purity, God is guiding us to spiritual and physical peace, to loyalty, to love, to happiness.

When God says, "Thou shalt not covet," He wants to fill us with an appreciation of the things that He has given us. He wants to teach us something of the mystery there is in His variety and distribution of gifts. The world would be a miserable place if all men were exactly alike in temperament and talents. Thou shalt not covet is a plea for contentment and peace, and the social joy of sharing generously with one another the gifts that He has given us.

Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, are more than prohibitions. They build within us something of God's own respect for life and truth and justice. Zest for life and truth and justice are beautiful, lovable things. Take them away, and living, where it remains possible, is an insecure, unhappy existence, based on brute force.

In all His commandments, God wills our holiness and our happiness. They are the big things, the beautiful things, the important things; and we need not be surprised if we must suffer a bit and work a bit to attain them. We must and we gladly do pay a big price for things that last, for things that are worthwhile. And those things, our holiness and our happiness, are the goal of that prayer, that "our hearts may be fixed where true joys are to be found."

"It is not difficult to obey when we love that which is commanded." We may add, also, when we love Him who commands. It should be easy to love God if only for the proof of His love that He has given in the gift to us of the suffering Christ and the Risen Christ and the Christ on our altars. Our very common sense should lead us to love the things that He commands, for He commands only what is for our good. Where, then, is the difficulty in our obedience?

JOHN P. DEANEY

THE AMERICA BOOK-LOG FOR APRIL

REPORTING THE RETURNS SENT BY THE CATHOLIC BOOKDEALERS FROM ALL SECTIONS OF THE COUNTRY ON THE TEN BOOKS HAVING THE BEST SALE DURING THE CURRENT MONTH

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the “totals” column, the relative position by the boxed numerals.

[illegible]

Next month's Book-Log will begin a selection each month, by one of the reporting stores, of what it considers not merely the ten best selling books, but the ten best books current during the month.

This will enable the Book-Log not merely to report on reading, but to guide it to some extent. On some future happy day, perhaps, the ten best books will also be the ten that are most widely read.



70 East 45th Street

THE AMERICA PRESS

NEW YORK 17, N. Y.



*Theodore Maynard's
classic*

TOO SMALL A WORLD

The Life of Mother Cabrini

Here is an authentic, full length portrait, painted by the dean of American Catholic biographers and based on material gathered from official sources, of Mother Cabrini, the amazing little Italian-American nun who is the first citizen of the United States to become a saint. The world was indeed too small for her multitudinous activities and her boundless energy. She established 67 charitable institutions, founded a religious order, championed Italian immigrants, and cared for orphans, the sick, the poor. Simple, great-hearted, and tireless, she is a glorious saint of our own time and place.

\$2.50

At your bookstore.

THE BRUCE PUBLISHING COMPANY
104 Montgomery Bldg. Milwaukee 1, Wis.

